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FROM WITCHCRAFT TO SPIRITUALISM

IV. PHYSICAL PHENOMENA

THE progress of inquiry into such alleged occurrences as levitations and materializations has not kept pace with the study of telepathy and automatic scripts. There is more than one reason for this. Automatic scripts remain to be studied after they are written. Telepathic experiments can be prepared beforehand and the records critically studied afterwards. Physical phenomena are far less amenable to experiment. Their appearance is frequently capricious, so that no trained investigator may be present when they occur. Even when such investigators are on the spot the manifestations are usually produced in darkness or semi-darkness and they can be studied only during the brief moments while they last. In addition there is a large amount of fraud associated with them, and for many this invalidates their claim to be the subject of serious study.

But there is another reason, perhaps the most cogent of all. A man of science can say that he believes in telepathy without evoking more than polite scepticism. But notwithstanding that so serious a student as the late Dr F. C. S. Schiller has said that the evidence for materializations is as good as that for telepathy, our scientist cannot express credence in the former without being laughed to scorn—and herein lies one of our greatest difficulties; we are confronted with alleged occurrences, for which the evidence often seems so good, and yet they strike us as utterly preposterous. Men of science therefore who have become convinced of the genuineness of physical phenomena may well think twice before making public their belief. This has been the case from the earliest days of the Spiritualist movement. Thomas Adolphus Trollope, brother of the novelist Anthony Trollope, tells us that the Scotch physicist, Sir David Brewster, after seeing a large table levitated at a séance at Ealing in

1855, two days later wrote a letter to *The Times* saying that he had seen nothing remarkable.¹

On the Continent some authorities have sought to obtain acceptance for these phenomena by declaring them to be compatible with a materialistic view of the Universe. This is understandable; for it would have required courage in a French scientist to have publicly professed belief in a life after death in the days when Positivism was in the ascendant. The French physiologist, Professor Richet, while admitting in private that the evidence for survival almost overwhelmed him, would, says Sir Oliver Lodge, in his public utterances never admit to belief in the immortality of the soul. To these reasons we may add yet a further one; the dearth of good physical mediums, which itself is partially explicable, in the opinion of the well-known journalist, W. T. Stead, by the fact that the hostility with which mediumship is regarded has led persons with good potentialities to fear to develop them.

The dichotomy which separates the phenomena of occultism into mental and physical is reflected among mediums. Very few have excelled in the production of both, though the combination is not unknown. Stainton Moses, a prolific automatic writer, is recorded by friends to have been levitated on at least three occasions. He was never studied by any scientist; but if the evidence for the alleged levitations of Home is considered worthy of examination, those of Moses cannot be summarily dismissed. But this combination is unusual. Of Mrs Piper, whose trance utterances have won for her a unique place among modern mediums, little or nothing in the way of physical phenomena has been recorded.

Eusapia Palladino, the most famous of modern physical mediums, failed almost completely when she attempted to write automatically, though this may perhaps be partially explained by the fact that she did not write easily in any case. Eusapia was one of the most remarkable women of her day. A peasant from the heel of Italy, she came to Naples as a domestic servant and later kept a shop in the suburbs, where she sold baby linen. She appeared before the world at a moment when physical mediumship was at a low ebb, most of its leading exponents having

¹ *What I Remember*, Vol. I, p. 377.

been, at least generally, accepted as convicted of fraud. She lived to be summoned to demonstrate her powers in Milan, Paris, Cambridge, Warsaw and New York. Her reputation was set up by a series of seventeen séances in Milan before the astronomer Schiaparelli, the Russian spiritualist and Councillor of State, Aksakof, and Professor Richet. Supernormal phenomena were produced, not only in darkness but in a good light as well. During the winter of 1893-94 Eusapia was at Warsaw being studied by Professor Ochorowicz, who attributed the telekinetic phenomena to a fluidic force. Poland has been called "a land of mediums" and the audience in the theatre rose to its feet to render homage to the visitor from Naples as she entered.

The summer of 1894 saw Eusapia's reputation at its zenith. On the Ile Roubaud in the Mediterranean where Richet had a summer residence were held a series of séances in which Richet and Ochorowicz, with two visitors from England, Lodge and Myers, took part. Supernormal phenomena, which it seemed impossible to explain by fraud, were agreed to have taken place. One was the billowing of curtains with which the medium had no visible contact. Lodge saw a curtain gather itself into the form of a human face. But an anti-climax followed. The medium was invited to Cambridge, where she gave séances in which Myers, Sidgwick, Lodge and the conjuror, Maskeleyne, took part. Telekinetic phenomena were thought to have occurred and then everything appeared explicable by a vulgar trick. The medium was supposed to be controlled by Myers and Lodge, who were sitting on either side of her, each holding an arm. Eventually they discovered, or thought they had discovered, that both were holding the same arm while the medium had surreptitiously freed the other for the purpose of moving the objects which were supposed to be supernormally levitated. This naturally raised in their minds doubt as to whether the phenomena witnessed in the previous year, which had seemed so convincing, were really genuine after all. The same charge had already been brought against Eusapia by the criminologist Lombroso, who, though at the end of his life a firm believer in physical phenomena, said that at Naples Eusapia had freed one of her hands from the grip of the controller for the purpose

of moving objects near her, and it is of interest to note that Darwin had a suspicion that this or a similar trick, resorted to by mediums, explained much that was thought to be supernatural. For after being present at a séance he wrote to Huxley on 29 January, 1874, "My theory was that he (the medium) managed to get the two men on each side of him to hold each other's hands instead of his, and that he was thus free to perform his antics.¹

Yet another variation of this fraud is mentioned by Madame Blavatsky who says that at a séance at Dresden she saw a mechanical arm substituted by the medium for a real one.² Later, believers in Eusapia's powers would sometimes counter the charge of fraud by the bold suggestion that the medium grew a third arm analogous to the pseudopods extruded by certain protozoa. But no one at Cambridge in 1895 was prepared to accept so startling a theory and the medium was packed off to Naples. Ochorowicz however maintained that Eusapia practised no conscious fraud on this occasion since she was in a state of trance at the time.

But like so many other exposures, this one was not entirely satisfactory. How was it that Lodge and Myers were so easily taken in by an uneducated peasant? We have, moreover, evidence that even in Cambridge Eusapia was giving proof of supernatural powers. Mrs. Sidgwick, with whom she was staying, admitted to having seen her lift with complete ease weights much heavier than she could normally have lifted. So strongly prejudiced however was she against this class of phenomena that it never seemed to occur to her that the matter was one which might be profitably investigated. During the next decade the genuineness of Eusapia's mediumship was hotly debated. Lodge, who had temporarily lost faith in her, soon recovered it. The astronomer, Flammarion, held that proof of fraud did not detract from the reality of her powers. He believed that she would always when possible produce faked, rather than the genuine, phenomena, since production of the latter made her feel so ill. Séances at Paris in 1905 and the two following years did much to restore the medium's credit and in 1908 the Eng-

¹ *Life and Letters of Charles Darwin*, ed. by Francis Darwin, iii, p. 187.

² *Isis Unveiled*, ii, p. 594.

lish Society for Psychical Research was induced once more to show an interest in her. It had hitherto been an unbroken rule of that body that no further study should be made of any medium who had once been convicted of fraud. This rule may sound a wise one, but it may be doubted whether in a line of inquiry so strange as this it is not sometimes prudent to relax it. Mrs Sidgwick reluctantly consented to a re-examination of Eusapia's claims. Three members of the Society, all competent investigators, went to Naples and took part in a series of séances.¹ No others have been more carefully reported; fraud was excluded as far as human ingenuity could exclude it, and either genuine telekinetic phenomena took place or hallucination occurred of a kind which seems utterly fantastic. Opponents of the reality of such manifestations felt the blow and a final attempt to discredit Eusapia was made. During the winter of 1909-10 she visited New York, where she found a Press and sitters both hostile. The academic world with the fashionable philosopher Hugo Münsterberg at its head was notably suspicious. At times Eusapia even feared to go into a trance, not knowing what might be done to her in this state. But despite these conditions there is evidence that some genuine phenomena were produced in New York and that the verdict given after the Naples sittings did not call for revision.

Since Eusapia's death in 1918 no physical medium of equal power has appeared. Those whose claims have been given the most serious consideration are the brothers Rudi and Willi Schneider, two German youths who developed their mediumship at the close of the First World War. The reputation of Rudi, the younger and more famous of the two, survived an "exposure" by H. Price which was severely criticized by members of the Society for Psychical Research. But there are indications that the power of the Schneider brothers, now middle-aged men, began to weaken some years ago.

Few things illustrate more clearly the unprogressive state in which this branch of science at present is than the fact that the simplest manifestations are as yet without an agreed explanation. There is no consensus as to the mechanism of either table-turning or spirit raps. Of the first, the least unsatisfactory

¹ See THE CLERGY REVIEW, September, 1949, p. 164.

theory which has been offered is that of Sir Oliver Lodge, who holds that while the force employed is ultimately derived from the muscles of the sitters, it is employed in an unusual way. He calls table-turning "an incipient physical phenomenon". In a manner which is even more obscure the force which causes raps appears to emanate also from the muscles of the medium in which a twitching has been felt while the raps are taking place. When Mrs Besant was abandoning Rationalism for Theosophy she met Madame Blavatsky at Fontainebleau, and the latter placing her hand over the former's head without quite touching, Mrs Besant felt slight taps on her skull.¹ Of whatever charlatanry the Russian lady was guilty, her career is most easily explicable on the view that she produced some authentic phenomena. Lord Dunraven had a similar experience with Home; for he too heard raps when he placed the medium's hand on his head.

The days when raps and table-turning constituted the phenomena most sought after have long since passed away; a medium who can float out of one window and in at another or play with red-hot coals may be looked for, but is unlikely to be found. Scientific observers now seek instances of telekinesis and some of them, along with those who hanker after the marvellous, investigate alleged materializations. It is not easy to say with precision when this class of phenomena made its appearance. At Home's séances the materializations seldom, if ever, went beyond a display of spirit hands. We have more than one first hand account of these. Yet they do not enable us to form a definitive judgement as to the method by which they were produced. T. A. Trollope, at whose villa in Florence Home gave séances, says that the spirit hands looked like kid gloves stuffed with some kind of material, but that he would not assert that they were such. If they were, how the medium brought them into the room, how he manipulated them and how they afterwards disappeared remains unexplained. Trollope had no theory by which to account for the manifestations.

Full figure materializations as distinguished from "spirit hands" were either started by, or at least came to the fore with, the medium Florence Cook, in the decade 1870-80. The

¹ Annie Besant. *Autobiography*, 2nd Ed., 1895, p. 353.

most celebrated of the materializing mediums was the Rev. Francis Ward Monk, a Baptist minister, who evoked manifestations of whose genuineness the great biologist Alfred Russel Wallace was convinced. Monk also converted to Spiritualism Hensleigh Wedgwood, Darwin's brother-in-law. It is generally accepted that his phenomena were at least sometimes fraudulent though after his death judgement in a lawsuit was given in his favour. Materializations are not limited to human forms; materialized dogs poke their muzzles into the trouser-pockets of sitters and on one occasion in Paris the *Pithecanthropus* or ape-man of Java was "materialized". Sceptics believe that materializations are carried out with the assistance of a confederate or else by the medium taking advantage of the darkness or semi-darkness in order to change his clothes.

The Spiritualist explanation of them, which has been accepted by some men of science, is a very different one. Briefly it is that the medium possesses a supernormal power of extracting matter from his or her own body and sometimes from those of the sitters also, and moulding it into human or animal shapes. The exteriorized matter is called ectoplasm.¹ In support of this theory it is claimed that not the medium only but sitters as well have been known to lose weight. Lombroso says that this was the case at some of the Palladino séances.² Some observers state that they have seen ectoplasm. Professor W. J. Crawford claimed to have seen a table levitated by ectoplasmic cantilever rods in the Goligher circle in Belfast, though it has been asserted that at some of the séances the ectoplasm bore a suspicious resemblance to muslin. Professor Osty, Director of the "Institut Métapsychique" in Paris, has made what is perhaps the most serious claim up to now put forward for the objectivity of ectoplasm, based on his experiments with Rudi Schneider. "When this medium," he says, "makes an effort paranormally to displace an object—a phenomenon which he succeeded in producing in our laboratory, though only rarely—he exteriorizes in the direction of the

¹ In the most recent edition of the *Encyclopaedia Britannica* (*s.v.* *Spiritualism*) it is said that we are not in a position to say that the ectoplasmic theory is "intrinsically absurd".

² The more credulous spiritualists of course believe that the materialized forms are the astral bodies of the communicating spirits.

object to be displaced an energy, which is not photographable by white light."¹ In a red light, however, conditions were more favourable. "I was once able," says Osty, "during one of our first sittings with Rudi, to see in good red light and from very near, a sort of dense fog making its way towards a table which moved beneath the eyes of all present as soon as this fog reached it."² Osty believes that it is the fog-like phase visible in red light which is necessary for the production of telekinesis.³ Like all others these experiments have been criticized but their value does not appear to have been disproved, and so balanced and judicious a student as Professor G. N. M. Turrell considers that Osty has made out a strong case for the belief that Rudi Schneider possesses supernormal powers.

To believe that a nucleus of fact underlies the physical phenomena of Spiritualism is, however, something very far away from a full acceptance of the assertions put forward on behalf of the reality of materializations. Mediums refuse to allow ectoplasm to be examined while producing the phenomena, alleging that they would suffer physical injury if this were done. When however it has been captured, it has usually revealed itself as some substance such as muslin, calves' liver or white of egg. Yet the view that materializing séances are wholly fraudulent is not without its difficulties. Unlike levitations and immunity from injury when touching fire, the existence of ectoplasm is something which we should not have antecedently expected. The existence of false ectoplasm does not preclude the existence of a true form, the first being used at times when the medium's powers are insufficient to produce the second. The preference of mediums for darkness or semi-darkness may indeed be explained by the fact that darkness facilitates fraud, but equally well on the supposition that the exercise of the medium's powers is impeded by a bright light. It may be that they are impeded also by too rigorous control. The medium Eglinton once gave a séance at 22 Finsbury Circus at which he unexpectedly found several Catholic priests. He complained that the conditions they insisted on were so "absurd" that he could produce no phenomena at all.⁴ The unwillingness

¹ *Supernormal Aspects of Energy and Matter*, The Frederic W. H. Myers Lecture, 1933, p. 7.

² *Ibid.*, 29.

³ *Ibid.*

⁴ *Twist Two Worlds*, p. 19.

of a medium to hold a séance except when a trusted friend is present justly arouses our suspicions, though it is conceivable that the friend's presence may supply the necessary confidence, as the presence of a pronounced sceptic may wreck a séance. A Spiritualist told Professor Tyndall, one of the high priests of Victorian Rationalism, "that his presence at a séance resembled the introduction of a big magnet among several small ones. He threw all into confusion."¹

The problem of mediumistic fraud is a many-sided one. Why do mediums cheat when no pecuniary gain can be acquired therefrom? Why do they cheat in circumstances in which detection is certain? Why, if all their exhibitions are pieces of successful fraud, do not they choose to be professional conjurors instead of mediums? Or why, in their turn, have not the conjurors long ago so thoroughly exposed physical phenomena as to render impossible the type of mediumship which claims to produce them? Houdini, the greatest conjuror of the present century, claimed to be able to reproduce everything, the mediums boasted of doing. The Spiritualists said that he was himself a medium who abused his powers, and he played into their hands by refusing to disclose his *modus operandi*. But it does not seem certain that he was able to reproduce everything and after announcing that he would re-enact Home's Ashley Place levitation he withdrew. "Exposures" of mediums, from the so-called exposure of the Fox Sisters at Buffalo to Price's exposure of Rudi Schneider, have often proved to be no real exposures at all. Even the recent exposure of Mrs Duncan left some unsolved problems behind it.²

As an alternative to acceptance of the authenticity of the phenomena and the view that they are fraudulent a third theory which ascribes them to collective hallucination must be considered. Such hallucination must, if it exists, be something very different from ordinary hypnotism, which normally requires the consent of the person who is to be the subject of the experiment. It must be something akin to the supposed power of *fascinum* believed in by the ancients, which enabled those who

¹ A. S. Eve and C. H. Creasey, *Life and Work of John Tyndall*, p. 144.

² Donald J. West, "The Trial of Helen Duncan", *P.S.P.R.*, Vol. XLVIII, pp. 32-64.

possessed it without the use of any ceremony or magical formula to exercise a malign influence on those who surrounded them.¹ and resembling also the power of causing "glamour" by which Celtic magicians made or were thought to make inanimate objects to appear as armed men to those whom they hallucinated. In England a somewhat similar power was ascribed to the gypsies who, as Matthew Arnold's poem expresses it, claimed that they

"Had arts to rule as they desired
The working of men's brains."

Is it possible that one of the accomplishments of a skilled medium is that of producing hallucinations in sitters without any suspicion on their part that they are being hypnotized? If we could suppose this, many of the difficulties associated with physical phenomena would be resolved.

But acceptance of this view raises other problems of its own, and at present we can regard it as no more than a hypothesis encumbered with many difficulties. It supposes, for instance, in some cases, that the sitters unconsciously remain in the hypnotic state for a time after the séance is over. Another objection to this view is that the evidence of the camera when it has been brought to bear is unfavourable to it. So high an authority as Dr E. J. Dingwall is of the opinion that collective hallucination plays but a small part in these matters, though he inclines to the view that fraud is responsible for more than the present writer, with due deference, feels prepared to believe. In his opinion the safest course, provisionally at least, is to make use of a complex theory. It is that a nucleus of fact lies at the basis of the so-called physical phenomena and that upon it an imposing superstructure of fraud has been set up. This view is that taken by one of the most judicious of contemporary students. "Looking at the subject from a general point of view," says Professor G. N. M. Tyrrell, "it is perhaps also unlikely that identically the same kind of phenomena should have been repeated over and over again in many different countries, unless there had been a nucleus of supernormal fact for that accretion of fraud to grow upon".²

¹ Daremberg-Saglio, *Dictionnaire des Antiquités Grecques et Romaines*, s.v. *fascinum*.

² *Science and Psychical Phenomena*, pp. 335, 336.

The factual core is the uncanny power, shown by some at least of the greater mediums, of acting on matter without direct contact. Such an admission opens up a further problem; if this power exists, whence is it derived? Sometimes mediums will ascribe their power to a "force", sometimes to spirits. D. D. Home would sometimes invoke a spirit called "Brian", the name of a boy friend in America who had died young. But in other cases he seems to have attributed everything to his "power". It may be that he excluded mention of spirits when such would have been repugnant to the sitters on account of their religious beliefs. Eusapia Palladino confessed to ignorance as to the nature of the "force" by which she produced her phenomena. It might, she said, be God, or it might be "John King", the name of a "control" which made frequent appearances in Spiritualist circles at this period.¹ Rudi Schneider is "controlled" by a "spirit" called "Olga" who is for some reason identified with Lola Montez, the Irish mistress of Ludwig I of Bavaria, though it is believed that like Mrs Piper's controls "Olga" is only a phase of the medium's consciousness. Some argue that the evidence of mediums themselves on the subject of their own phenomena must be discounted since they are usually in a state of trance when these occur.

For many the whole question of physical phenomena will be settled by an appeal to what they would call the mind of the Church. They will say that from the earliest ages of Christianity these manifestations have been regarded as the work of Satan. Such persons will sometimes even go so far as to aver that psychical inquiry is no proper field of study for Catholics. Not infrequently they will outdo the most enthusiastic Spiritualists in their belief in the reality of mediumistic phenomena. Cardinal Manning in his old age, if we may believe Mr W. H. Mallock, gave credit even to the existence of the lustful demons about whom the *Malleus Maleficarum*, that late fifteenth-century primer of the occult, has so much to say. After a lunch at Chiswick when the other guests had left, Manning, addressing himself to Mallock and Lord Bute, said that Spiritualism was a revival of Black Magic. He asserted as an uncontrovertible

¹ For a reason which the present writer has been unable to fathom, "John King" was identified by the Spiritualists with Sir Henry Morgan, an ex-buccaneer, who was made Lieutenant-Governor of Jamaica by Charles II.

fact that the Devil assumed the form, sometimes of a man, at others of a beautiful woman, and that as a result of these appearances there had been born terrible hybrid creatures, human in form but half-diabolic in nature. The Cardinal, says Mr Mallock, had obviously not the slightest doubt of the truth of his assertion.¹ Cardinal Lépicier, who ascribes to evil spirits extensive powers over inanimate nature, very likely believed as much, but shrank from giving publicity to his opinions on this aspect of Demonology. A Catholic of a very different type, the illustrious biologist, St George Mivart, after attending a séance at Naples with A. R. Wallace's friends, Dr and Mrs Guppy, wrote to Wallace a letter which shows that he too believed that sinister non-human intelligences might be met with in the séance room. He speaks of having encountered a power capable of removing sensible objects in a way altogether new to him, of having encountered an intelligence other than that of the visible assistants, an intelligence capable of reading his thought, but liable to error and not strictly truthful.² This impression may of course have been subjective, but Mivart, in addition to being a distinguished scientist, was a man with a critical mind.

Yet right from the appearance of modern Spiritualism there has been a section of Catholic opinion opposed to what someone called the "wholesale devil" theory. In the days of the table-turning epidemic the Abbé Moigno, an ex-Jesuit and well-known writer on scientific topics, stood out against the view current among Catholics that the force which moved the tables was Satanic and offered a natural explanation. In more recent times have appeared Catholics who have attributed all the physical phenomena to fraud. This school is perhaps unconsciously reacting against the excesses of opponents.

Between the two schools there is a third one whose best known representative in this country was Father Thurston. Though latterly there were those who thought that he was inclined to believe too much, he was more often charged with being a perverse sceptic and he had a not too friendly critic in

¹ *Memoirs of Life and Literature*, p. 100. One would hesitate to repeat this story if it came to us on the word of a less reliable witness. But W. H. Mallock besides possessing one of the acutest minds of his day was a writer very favourable to Catholicism. That Manning should have held such a belief is of much psychological interest.

² A. R. Wallace, *My Life*, ii, 301.

Mr Godfrey Raupert, a convert from the Anglican ministry, who claimed first-hand experience of widespread diabolic activity in Spiritualism. This writer had many sympathizers in Rome and Father Thurston's pleas for caution came to be looked on as capitulations to Rationalism. But a man with a good case will often say something which harms it, and so it fell out with Father Thurston. A venerable belief peoples the Universe, not merely with angels and devils, but with spirits intermediate between the two, playful and mischievous but without the malice of demons. This belief has at times been invoked to explain the humorous element met with in poltergeist manifestations. Father Thurston put forward a variation of this theme suggesting that this element might have its explanation in the supposition that it was caused by the souls of children who had died unbaptized. These souls, he suggested, after they had entered the *Limbus Puerorum*, went through a process of "growing up". Now it may be questioned whether a spirit does "grow up" and is not rather when separated from the body a pure intelligence, neither the spirit of an adult nor of a child. This at least was the view of Father Thurston's Thomistic adversaries, who were eagerly awaiting an opportunity to chastise him for his many impieties. Official instructions were given for an "inspired" refutation of this theory in the *Civiltà Cattolica*. But in spite of his having sponsored this questionable thesis, Father Thurston was in the judgement of the present writer on the right lines in his general attitude, though he was extremely chary about enunciating theories, so that there was thus a certain incompleteness in his treatment of the subject. He recognized the inadequacy of the view which would exclude all activity on the part of spirits, and the vulnerability of that which foisted on them responsibility for everything.

Towards this *via media* it is probable that Catholic theological opinion will tend and so far as the mental phenomena are concerned it is already doing so. The number of theologians who would affirm without qualification that telepathy is diabolical is probably diminishing.¹ Will there be a similar

¹ Father H. Davis, S.J., writing, perhaps under the influence of Father Thurston, inclines to regard telepathy as a natural faculty. *Moral and Pastoral Theology*, ii, p. 28. The American moral theologians, McHugh and Callan, regard it as diabolical. *Moral Theology*, ii, p. 364.

change of view as regards telekinesis? The most recent English Catholic writer on Spiritualism, Father H. V. O'Neill, regards telepathy as natural, but telekinesis he apparently suspects of being diabolical.¹ The present writer inclines to the view that both telepathy and telekinesis are *basically* natural powers.² That human nature as we know it is in a wounded and enfeebled state is a part of Catholic doctrine. It is laid down by the Council of Trent that after the Fall man lost immediately some of his original endowments;³ but there are others of which the loss may have been gradual. Among the powers which were lost gradually were perhaps a telepathic one, by which a man was able at will to communicate his thoughts to one outside of the sound of his voice, and a telekinetic one by which he could act on material objects outside the reach of his hands. These powers in the great majority of persons, we may suppose, became atrophied and the few who were able to exercise them came both in prehistoric and historic times to be revered, feared, hated or wondered at as magicians, witches and mediums. The development of an urbanized and mechanical civilization has no doubt been unfavourable to the development of these strange powers which most likely function best in an environment closer to nature. This may go far towards explaining why powerful mediums are at present rare in highly civilized communities, though it is probable that there are many who possess these powers in a small degree. Occultism in the civilized world has largely petered out in fraudulent phenomena and conjuring in which the feats of the wizards of ancient times are simulated for the amusement of young persons.

Mediumship seems independent of race, though students of Psychical Research in this country at least show a reluctance which might almost be termed obtuse, to bring their studies into relation with anthropological data which might prove so illuminating in this connexion. Mediumship is also independent of sex and there seems to be but little difference in the medium-

¹ *Spiritualism*, pp. 112, 113.

² Simple telepathy is best distinguished from *teleesthesia* defined by Professor Tyrell as "a kind of telepathic perception of the contents of one mind by another" (*op. cit.* p. 261). Telekinesis may be regarded as a complete manifestation of the force which is observed in a rudimentary form in table-turning.

³ Session V. *Decretum de peccato originali*.

istic potentialities of men and women. Among males, however, there is something to suggest that they are developed most easily among those who have a marked affinity to the opposite sex in their temperament or appearance. This is especially the case among the aboriginal tribes of Northern Asia where boys with girlish looks are chosen to be trained as *shamans* or sorcerers. The theme of this alleged connexion between wizardry and what is called sexual inversion has been interestingly discussed by Edward Carpenter in his book *Intermediate Types Among Primitive Folk*.

The exercise of abnormal psychic powers does not seem exclusively associated with any one time of life. In the seventeenth century many cases are on record of the admission to witch fraternities of persons of twelve or fourteen and occasionally of a still more tender age. An authority quoted by Miss Margaret Murray tells us that the famous Lancashire witch, Elizabeth Demdike, who died in prison in Lancaster Castle in 1612, brought up her own children and grandchildren to be witches.¹ What proportion of these young persons actually developed abnormal powers it is of course impossible to say, but that it is among these initiates that we must look for the sixteenth- and seventeenth-century counterparts of our modern mediums there can be but little doubt. Some have held that the display of such powers should be regarded as a puberty manifestation, and this view does not lack some foundation. A large proportion, perhaps even a large majority, of well-attested cases of poltergeist phenomena have taken place in houses where there was a young person of between the ages of twelve and sixteen. This association will account, in the opinion of the writer at least, for the playful character sometimes noticeable in the manifestations more satisfactorily than the supposition which attributes them to sprites or to unbaptized infants. In some persons mediumistic power fails at an early age. In Home it was still active when he had passed the age of forty, though it seems to have failed or at least been enfeebled some years before his death. Eusapia Palladino, in the opinion of competent observers, produced very good phenomena when she was approaching the age of sixty. Mrs Piper was exercising her

¹ *The Witch-Cult in Western Europe*, p. 73.

powers when not far off the age of seventy and possibly after overstepping that limit.

At the close of an earlier article attention was called to the nervous exhaustion which frequently seems to accompany mediumship,¹ and no doubt such is often the case with those professional mediums whose powers are very slight and become active only as a result of efforts which are physically exhausting. But it seems to be far from universally true. Since the appearance of the passage referred to, the writer has spoken of this question to one of the foremost of living authorities on psychical research, who tells him that having known all the principal mediums of the last forty years he believes that, in a great majority of cases at least, their activities have in no way been injurious to their physical and mental health. As, however, has already been pointed out, some exception should, it seems, be made in the case of Eusapia Palladino.

The degree of physical effort required to enable them to produce phenomena has differed in individual mediums. Home, who stands in modern times at least without peer among this class of person, seems to have often, though not always, put himself into trance with an effort hardly greater than was needed to close his eyes. Rudi Schneider, the greatest of living physical mediums, though one in no way comparable to Home, has been compelled to resort to strenuous efforts in order to produce very slight phenomena, and to call on the co-operation of the sitters to set going the necessary "vibrations" by singing and in general by being *lustig*. Hostile critics attribute the request for song addressed by mediums to their sitters to a wish to distract their attention and so facilitate the execution of fraud. This, however, is a view more easily stated than verified, and the request of mediums for music should be studied in connexion with anthropological evidence of similar practices among native sorcerers, notably the use of the tam-bourine by the *Shamans* of aboriginal Siberia.²

No theory of the nature of either the mental or physical phenomena of modern Spiritualism which is free from objec-

¹ THE CLERGY REVIEW, September, 1949, p. 170.

² It may be studied also in connexion with the use of drums to stir up the politico-religious emotions of the modern Orangemen.

tions can be put forward. But the view that they have as their foundation certain now latent human faculties is, in the opinion of the writer, the one which offers the most promising solution of an admittedly obscure problem. This theory will, however, be criticized on two grounds, and on grounds diametrically opposed to each other. It will be dubbed reactionary on the ground that after modern science has cast belief in a fall out of the front door this theory is seeking to reintroduce the discredited outcast by a back one. To go no further into this aspect of the question, attention may be called to the fact that, whether it be welcome or not, psychologists of repute are already asking themselves whether extra-sensory perception may not after all be a lost human faculty, as was pointed out in the previous article. It would not be surprising if in another generation a similar claim is made for telekinesis.

The second objection to the view here suggested will be made on religious grounds. It will be said that it conflicts with the belief of the Church which unwaveringly connects the secret arts of sorcerers, witches and mediums with Satan and his angels.

But the two views are not irreconcilable. Even if we are convinced, as the present writer is, that the view which ascribes to diabolic agency all the non-fraudulent phenomena of modern occultism is one which cannot be sustained, it does not follow therefrom that evil spirits have no responsibility for them. There are two ways—one more and one less obvious—in which a connexion of this nature can come about. The first is that in some cases at least the dormant faculties, whose awakening constitutes the development of mediumship, may be stirred into activity through some influence exercised by evil spirits on the subconscious mind. This is, however, something for which we could hardly expect evidence of a direct nature. The second possibility is that evil spirits may intervene in such a way as to intensify phenomena which have been started by what the old mesmerists would have called the “animal magnetism” of the medium and sitters. It may be asked why should only evil and not good spirits as well assist in the awakening and development of men’s latent powers. In reply it may be said that we are not in a position to assert that good spirits *never* perform

such an office. But in man's present condition attempts to develop these submerged faculties seem to be more perilous than useful.

HUMPHREY J. T. JOHNSON

ST FRANCIS DE SALES AND
ST PHILIP NERI

IN 1946 there appeared from the pen of Mgr Trochu a new life of St Francis de Sales in two large volumes, each of some six hundred pages.¹ As those who are familiar with Mgr Trochu's life of the Curé d'Ars in its English translation would expect, these volumes are full of interest, and it is to be hoped that they too will find an English translator. This article is concerned solely with what the author has to say about the contacts—if any—between St Francis and St Philip Neri, and his undoubted friendship with two of St Philip's earliest sons, the Blessed Juvenal Ancina and the Venerable Cardinal Caesar Baronius, and with the evidence this book supplies for or against the claim sometimes advanced by Oratorians that St Francis de Sales is of their family, that he was in fact Provost of a Congregation of the Oratory at Thonon. We are not anxious to disclaim the Saint as a spiritual brother: it is a case of *magis amica veritas*.

The first point at which we come across a name familiar to us from the lives of St Philip is in the account of St Francis' illness, which so nearly proved fatal, in 1591, while he was a student at the university of Padua. An Italian doctor and a French fellow-student came to see Francis and shook their heads over him, from which he realized that his condition was grave. There follows a quotation from the evidence of his friend Michel Favre at the process of canonization: "He was a little anxious, but having had read to him a certain book with which he was very familiar, he was so much encouraged to suffer and die that if he had had to die a thousand times he would not have

¹ *St François de Sales*. Emmanuel Vitte. (Lyon & Paris, 1946.)

minded." In an explanatory parenthesis Mgr Trochu tells us that this book was "The treatise on Tribulation, by the Oratorian Cacciaguerra"; and this information he gets from a letter addressed by the Saint in November 1604 to Rose Bourgeois, Abbess of Puits d'Orbe, when she was ill. "Try everywhere," St Francis wrote, "to get hold of the treatise by Cacciaguerra on Tribulation; listen quietly to its being read to you while you are in bed, and, believe me, it will comfort you beyond belief. Never have I been touched by a book so much as by this one which I read during a very painful illness I had in Italy."

It is a pity that Trochu should have described Cacciaguerra as an Oratorian when the letter he quotes does not say so, and the facts are easily discoverable.¹ Cacciaguerra was living at S. Girolamo della Carità when St Philip was living there, but he died when St Philip was only beginning his apostolate as a priest, and long before the Oratory existed as a Congregation.

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To the possibility of St Francis having met St Philip on his first visit to Rome, Trochu devotes a long footnote, and is somewhat scathing at the expense of Mgr Jourdan de la Passardière (of the Philippine² Oratory of Draguignan) who, in his life of St Philip, states categorically that in his youth St Francis de Sales went to Rome to complete his studies, that there he met St Philip surrounded by his spiritual sons, that the Apostle of Rome detached himself from the group and advancing towards St Francis de Sales, kissed him on the forehead, saying with a sweet smile: "I plant a kiss on the forehead of a Saint."

What are the facts?

Trochu makes it clear beyond doubt that St Francis' first visit to Rome was only a brief one, by way of a pilgrimage. He only left Padua for Rome in January 1592, and in the spring of the same year he quitted Italy to return to Savoy. No French biographer of St Francis, ancient or modern, makes any

¹ See *S. Philip Neri and the Roman Society of his Times*. By Louis Ponnelle and Louis Bordet. Translated by Ralph Francis Kerr. (London: Sheed & Ward, 1932. Pp. 173-89.)

² I.e. a house following the rule of St Philip's Oratory, distinct from the French "Berullian" Oratory. See below.

mention of the meeting—nor, we may add, do the earliest biographers of St Philip, nor yet Ponnelle and Bordet.¹ The earliest reference to the supposed encounter is found in a life of St Francis published by a Canon Galizia in Venice, in 1767, and he only calls it a “report” and refers to the familiar engraving by Pietro Novelli, in which St Francis is seen in the ecclesiastical habit and with well-shaven tonsure—a complete anachronism, anyhow—being kissed by St Philip in front of the Pantheon. Trochu sums up by saying: “the most that can be said is that his meeting with the founder of the Oratory, then 77 years old, was not impossible”.

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In his account of a ten days' retreat which St Francis made in May 1593, at the Château de Sales, in preparation for receiving the minor orders and subdiaconate, Trochu tells us that the retreatant had brought back from Italy “a manuscript on the virtues of a Saint still living, Philip Neri, in reading which he felt himself much strengthened in his vocation”. He continues with a quotation from the “Année Sainte”, a Visitation manuscript, as follows. “On the last day of the holy exercises Amé Bouvard (this was his director) came upon him in the chapel bathed in tears. He was reading the sad story of a certain François Bassus who separated himself from St Philip and quitted his new and humble congregation for another, ancient and glorious, in which he caused grievous scandals. ‘Alas,’ sighed our young Saint, ‘Monsieur Bouvard, my friend, God puts before our eyes this example to show that a little treasure we have found is worth more than the claim to a greater one which has yet to be discovered. Here we are, on the right road of the ecclesiastical life. We must march straight on, without turning our head to look back, and without changing our state of life.’ ”

One would like to know more about the manuscript which he was reading, for it would seem that it, or the Visitation manuscript, has not got the facts quite right. Bacci² tells us about

¹ *Op. cit.*

² *Life of St Philip Neri*. Edited by F. I. Antrobus, London 1902. Vol. II, pp. 39, 40.

Francesco Basso, and in his account this young man, a Portuguese who had been very spiritual as a layman, did not enter St Philip's Congregation, but some religious order, unspecified, against the better judgement of the Saint who, at the clothing ceremony, was seen to be weeping. When Tarugi asked him the reason he replied: "I weep for the virtues of this my son." Later on, though he did not throw off the religious habit, Francesco "abandoned his life of devotion," Bacci says, "and gave himself up to a very licentious course, to the scandal of all those who had known him in the world."

St Francis de Sales was ordained priest on the Ember Saturday, 18 December, 1593, in the cathedral at Annecy; and on the feast of St Thomas, Apostle, he sang his first Mass.

On the feast of Corpus Christi, 25 May 1595, he was the recipient of an extraordinary grace, the memory of which he ever afterwards retained. The only direct record of this grace which we have is, according to Trochu, the exclamation of happiness which escaped him, and which he committed to paper in the words: "*Visitavit Dominus servum suum.*" Trochu quotes the account given of this experience by the Saint's nephew and biographer, Charles Auguste de Sales. "On the 25th May, the day on which the Church was celebrating the feast of the body of our Saviour and Redeemer, Jesus Christ, at three o'clock in the morning, as he was meditating deeply on the most holy and venerable sacrament of the Eucharist, he felt himself ravished by so great an abundance of sweetness by the Holy Ghost (who in recompense for his many labours wished him to taste a little of heavenly joys) that, his heart being carried away by too great delights, he was constrained to throw himself on the ground and exclaim: 'Lord, hold back the waves of your grace, withdraw from me, for I can no longer bear the magnitude of your sweetness which compels me to throw myself prostrate.' Thus, inundated with this torrent of delights (continues Charles Auguste de Sales) he went to celebrate Mass, after which he mounted the pulpit and preached with such effective words and such ardour that his face seemed to give out rays, so much was he enflamed with the divine fire of heavenly love."

Such an experience is far from being unparalleled in the lives of the Saints and holy people: St Francis' words are in fact almost identical with those of St Philip when he had to beg God to withhold the abundance of His graces and to throw himself on the ground with bared breast in the catacomb of St Sebastian. But what cannot fail to strike as remarkable any Oratorian reader (or any reader familiar with the life of St Philip), is the date and time of this extraordinary grace—25 May, 1595, in the early morning. It occurred, in fact, on the very day, almost at the very hour of St Philip's last ecstatic Mass, when he sang the Gloria all through.

We must now attempt to deal with the question—was there ever a Congregation of St Philip's Oratory at Thonon with St Francis de Sales as its Provost?

The facts, briefly, are these. When St Francis had completed the conversion of the region known as the Chablais, in conjunction with many collaborators, notable amongst whom was the Capuchin, Père Chérubin de Maurienne, he had to evolve a plan for establishing Catholic life on a firm basis in the newly converted districts. "The Organization of the Conquest" is the title of Trochu's chapter dealing with this matter. The plan was a grandiose one—to establish at Thonon an institution which was to consist of four distinct organizations joined in one, constituting what came to be known as the Holy House of Thonon. There was to be a community of Capuchins devoted wholly to preaching and evangelization in the town and its surrounding districts, a college taught by Jesuits, a house of refuge for converts from Calvinism with a school of apprenticeship to enable those who had been forced to leave Protestant districts to learn a trade whereby to support themselves, and lastly, as the core of the institution, a community of eight secular priests to look after the administration of the parish and also to start a small seminary. It was this last community which was to adopt the rule of St Philip's Oratory (and it should be remembered that this was long before the formal approbation of the rule) precisely because it was designed for secular priests and would not, it was thought, interfere with parochial duties.

But just as the plan was set on foot St Francis was called away. In 1597 he had, after many refusals, assented to Mgr Granier's desire to have him as coadjutor bishop of Geneva, and at the end of 1598 he had to leave for Rome to make the *ad limina* visit as representative of the invalid bishop, and to present various petitions to the Holy See on his behalf. He would at the same time seek the Pope's authorization for the community he proposed to establish at Thonon. It was on this visit that his friendship with Blessed Juvenal Ancina was begun, and it was probably on his advice that St Francis decided that the community of secular priests at Thonon should follow the rule of the Oratory. Baronius also showed esteem for the Provost of Geneva, taking him for drives in his carriage to converse with him, and he was one of the Cardinals present on the occasion when St Francis underwent his examination for the episcopate before Clement VIII in person.

In 1599 Francis de Sales returned to Annecy, and went from thence to Thonon where the bishop then was, and it fell to Père Chérubin, as ambassador of Duke Charles Emmanuel of Savoy, to obtain from Clement VIII the Bull establishing the 'Alberge de Toutes les Sciences et des Arts', or Holy House of Thonon. Francis de Sales was named as Prefect of the Holy House, and Cardinal Baronius as its Protector.

This Bull was given in September 1599; but just at this time war broke out between France and Savoy, and the troops of Henri IV invaded the territory of Charles Emmanuel, so that the Bull was not fulminated till 1602, in which year Francis had to go as emissary of the bishop of Geneva to the court of Henri IV in Paris in the interests of religion in Savoy. His mission detained him in Paris for a long time, and when he arrived in Lyons on his way back to Savoy the news reached him that Mgr Granier was dead, with the consequence that he must now receive the episcopal consecration that he had so far succeeded in deferring, and take up the burden of ruling the diocese of Geneva.

As a result, though he retained the title of Prefect of the Holy House, he next saw it only on an episcopal visitation in 1603, and it must have been then, as it continued afterwards to be, a source of anxiety and disappointment to him. M. Maniglier,

the sub-prefect, and the six secular priests were discouraged. Their lives were edifying, but the bishop had faults to find over matters of neglect. They found what they had adopted of the Oratorian rule too much for them—as well it may have been, since we learn incidentally that they had to recite the whole of the divine office in choir in addition to their parochial duties and the management of a small school for clerics, which was all there yet was in the way of a seminary. The rest of the institution was in no better way, mainly because sufficient funds were lacking and the buildings were little better than ruins. There were few at the school of apprenticeship; the Jesuits were complaining that they had no community life, but were lodged in different houses in the town and only met under one roof for classes, and in 1610 they withdrew. Only the Capuchins seem to have settled down contentedly in some corner of the ruined buildings.

St Francis had been nominally Prefect of the community of secular priests since 1599, but, as we have seen, he had been absent most of this time, and so, on the occasion of this visitation he disburdened himself of the title and of the functions belonging to it, which he laid instead upon Canon Claude Grandis, one of his earliest collaborators in the Chablais. That these secular priests continued to be unsatisfactory to the Bishop of Geneva is demonstrated by the fact that we find him subsequently appealing to de Bérulle to send some fathers of the French Oratory to replace them; but he failed to obtain the assent of the Duke of Savoy to this project. The community only became flourishing much later on when, in 1636, a certain Pierre Gillette, a one-time Friar Minor who had fallen into heresy but had been brought back to the Church by St Francis de Sales, was put in charge and built an adequate house for the priests serving the parish.

Incidentally, on the page where he writes of St Francis' appeal to de Bérulle, Trochu prints a footnote in which he says that there are three distinct Congregations of the Oratory: the Roman Oratory, St Philip's foundation, the rule of which the community at Thonon was supposed to follow; the French Oratory, established in 1611 by the future Cardinal de Bérulle, and Cardinal Newman's English Oratory. From this the unin-

formed reader would gather that the Oratory in England is an institution as distinct from St Philip's Oratory as is de Bérulle's foundation, which is quite contrary to the truth. Newman obtained from the Holy See the rule of the Roman Oratory modified in only the smallest details—e.g. the list of feasts to be celebrated, that recreation after dinner should last "for a convenient space" instead of "for the space of one hour".

The writer of this article cannot claim to have studied the whole complicated history of the Holy House of Thonon, and speaks subject to correction from those who have studied all the documents; but, from the information supplied in Trochu's book, this conclusion seems to him to be inevitable: that there was never really anything resembling a Philippine Oratory at Thonon; that St Francis was only titular Prefect of the community there for three years (though, of course, he continued to be its ruler as Ordinary of the diocese) and that consequently we can claim him as a friend and admirer of St Philip's Oratory, but not as an Oratorian.

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We have seen already how St Francis formed a friendship with Baronius and the Blessed Juvenal Ancina when he was in Rome during the winter of 1598–99, and more particularly with the latter. Their next meeting was after Blessed Juvenal had become Bishop of Saluzzo, and in the town of Carmagnola, when St Francis was returning to his diocese from a visit to the Duke of Savoy at Turin. It happened on 2 May, 1603, and the two friends visited together the churches and relics of the town and spent a part of the evening hearing confessions.

The next day was the feast of the Finding of the Holy Cross, which is also the feast of St Juvenal, Bishop of Narni, the patron of Blessed Juvenal who sang pontifical high Mass, St Francis assisting in rochet and mozetta. After the Gospel a priest came and whispered in Francis' ear. It was a message from Blessed Juvenal requesting him to mount the pulpit, because it was an ancient custom that when one bishop visited another he also preached to his flock. St Francis consented willingly, and began his extempore discourse in Italian, but another message from the pontificating prelate told him that the people were still French-

speaking, so St Francis continued in that language, "leaving all in admiration," the account concludes, "and in doubt as to which of the two bishops was the greater in learning and sanctity."

As they left the church, each trying to give the other precedence, the well-known incident occurred when the Blessed Juvenal said in Latin to St Francis, playing on his name de Sales, "*Tu vere sal es*"—"you are truly salt"—to which the other replied with a more elaborate pun on Mgr Ancina's see of Saluzzo, "*Imo tu sal et lux es, ego vero nec lux nec sal*"—"Indeed you are both salt and light while I am neither salt nor light."

This was their last meeting, for a little more than a year later Blessed Juvenal died. "The two prelates," Charles Auguste de Sales writes, "separated only with regret, so strongly were they attached to one another by the bonds of holiness, which is the only true friendship."

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THE ROMAN BREVIARY AND ITS REFORM

FOR the third time since the Friars pruned for their own use the traditional Roman Office the Roman Breviary would seem to be on the eve of a reform. The work of the Friars spread out into the multiplicity of medieval service books or uses which the Council of Trent left to the Holy See to examine and change. This was done under Pope St Pius V. It was done so admirably that it endured without substantial change until the pontificates of Pius IX and Leo XIII. Pius X effected in 1910 a series of alterations more far reaching in some respects than those of Pius V in 1570. There will always be a tendency in our breviary for its equilibrium to be disturbed, for the liturgical to resist the devotional and for the offices of the saints to encroach on the offices of the season. When the conflicts are registered in the breviary, reform sooner or later will follow.

Early in the sixteenth century reform of the missal and

breviary was widely called for, and to meet the demands Cardinal Quignonez, a Spaniard and a friend of Clement VII, undertook the task. The resulting book was astonishing. It was workmanlike, it was neat and practical, and it met with the approval of Paul III. No priest could possibly plead that his office was either too long or too complicated. Many adopted the book (whose use, however, was permissive and not compulsory) and it passed into many editions. But it had the great drawback of savouring too much of daring innovation. The old Roman order of the psalms disappeared. Matins, Lauds, Prime and Vespers had three psalms each. There were to be two lessons from Holy Scripture at Matins and on a saint's day a third lesson dealing with the life of the saint. If there was no feast then a third lesson from Scripture was supplied. The number of hymns was very greatly reduced. And there were to be no responsories to the lessons. It was these omissions which gave the book the bare and jejune appearance of an heretical emanation. In Spain in some churches the people rose in riot thinking that they were being given a Protestant form of worship. Thus notwithstanding its wide acceptance the book was never officially accepted, and, in the end, died. It greatly interested Cranmer in his preliminary preparations for his Book of Common Prayer; and much of the preface of this book is taken from the Cardinal's preface to his proposed breviary. A greater compliment to the excellence of the work is that many of its third lessons on the life of the saint of the day were adopted with very little change and inserted in the breviary of Pope Pius V. Our second nocturn lessons for St Nicholas, St Augustine of Hippo, and St John Chrysostom are illustrations. In these lessons the story runs with grateful ease and clearness. This quality is not difficult to achieve in the lives of the ancient saints; they have been told over and over again, as interesting stories, and in the process have gained smoothness and directness and have lost irrevelancies. In the lives of newer saints this obviously cannot be so and the loss cannot be made good. The life of a newly canonized saint is not familiar to the person commissioned to write the breviary office. Let him first of all tell it as a story until in the telling it rolls smoothly from his tongue and it must then roll smoothly also from his pen. And he

will be well advised to let the story itself edify the reader and not attempt himself to perform that task, otherwise failure will follow as day follows night.

Cardinal Quignonez' omission of hymns and responsories was a surrender of high spiritual values, out of consideration for low spiritual ideals. The admission of hymns into the Roman office was late; the Gallican Church had employed them from an earlier period and St Benedict had admitted them into his monastic office. They are essentially a prayer. The hymns formed on the model of those so often attributed to St Ambrose with their iambs and spondees are wonderfully simple and well adapted to the simple minds of the ordinary faithful. Frequently the hymn will be almost a ballad, e.g. "Iam Christus astra ascenderat" (for Pentecost), "Iesu Redemptor omnium . . ." (for Christmas); while the hymn "Ex more docti mystico" is a perfect sermon on the observance of Lent. But frequently, and this is true especially of the older hymns, one comes across a verse or couplet expressing a thought with such a glow and depth of feeling that even a hurried utterance of it must touch the heart, e.g. "O Sol salutis intimis, Jesu refulge mentibus . . .", "Salutis humanae Sator, Jesu voluptas cordium", "O Salutaris Hostia", "Uni trinoque Domino sit sempiterna gloria". In this last couplet one is raised up to the highest form of prayer, the adoration of the ever Blessed Trinity. You cannot leave out the hymns of the breviary without loss to the soul. The Holy Spirit ceases to water with His dew the inmost depths of our souls which so grievously needs that refreshing mark of His presence.

The later Sapphic hymns brilliant though they be, are less happy as specimens of prayer than their early predecessors. In medieval days it was easy to pour out Latin lyrics, witness *Medieval Lyrics* by Helen Waddell. And so we need not be surprised at the beauty and true spiritual feeling of the Sarum hymn for St Mary Magdalene. The gift does not seem to be contained in modern pens, though we must admit that there are exceptions, e.g. "Cor arca legem continens, non servitutis veteris, sed gratiae, sed veniae, sed et misericordiae." In our recent hymnologists tenderness has largely given place to sentimentality.

The responsories after the lessons are exquisite specimens of perfect prayer. For an illustration we might point to the responsories of the period between the Epiphany and Septuagesima. Their unction drips into our own arid souls and makes it easy for us to seek after God and mount to His Holy Presence. That is the extent of the loss in the Quignonez Breviary and helps to explain the reluctance of the clergy to adopt it in spite of its many attractions and no little excellence.

The space intervening between 1550 and 1572 produced the Breviary of St Pius V. It is a work of incomparable excellence, so balanced in what it preserves, so discreet in what it rejects, so well guided in its choice of lessons from the Fathers, and so practical in its arrangements and classifications. Its aim was to give the clergy an office which would be the *Opus Dei* and not the *onus diei*. Thus it preserved the old Roman arrangement of the psalms, assigning a week as a period within which the whole psalter should be said. It abolished the compulsory recitation of the triple office which entailed not only the recitation of the office of the day but also that of Our Lady and of the Dead. This had been adopted under the influence of the monasteries. The recitation of the Litany of the Saints, the Penitential Psalms and the Gradual Psalms was also relaxed. The lessons were greatly reduced so that today the length then fixed is the norm for all lessons. When we speak of lessons being long, they are long not absolutely, but because they are judged, unconsciously perhaps, by the standard fixed in the breviary of St Pius V. Thus it is that St Gregory, St Ambrose, St. Augustine, St Leo the Great, speak to us with such a blend of brevity and rich spiritual delight. We never close our book after the office of the great and ancient feasts without feeling that here at least we have heard the voice of God and have been lifted up to good.

So long did the Breviary of Pius V remain unchanged, except for the necessary inclusion of new offices for new feasts as new saints adorned the Church, that when, at the French Revolution, our colleges returned from abroad to England, old breviaries had to be gathered from wherever they could be found to enable the newly ordained to recite their office since new breviaries could not be obtained from the continent. Many

of the old breviaries so used in the Northern district are in existence today dating from 1654, 1688 and 1738; even monastic breviaries were so employed. The first real break in the Pian tradition occurred in 1854 with a new office of the Feast of the Immaculate Conception which included an octave. The chief objection to this change is not merely the length and strangeness of the lessons but the fact that the octave breaks into the observance of Advent. It is a conflict of feast with season. But it may be observed that, though the lessons from the oriental Fathers may indeed be strange in their exuberance, yet such praise to Our Blessed Lady as that uttered by St Sophronius and quoted in the 8th lesson on 14 December, "Nemo sicut tu, caelesti lumine refulsit," is neither strange nor exuberant, but in its sense and sobriety as Roman as the utterances of a St Leo.

To the liturgical abnormalities which grew up in the succeeding years, a great corrective came in the early years of the pontificate of Pope Pius X:

Quod optanti divom promittere nemo
Auderet volvenda dies en attulit ultro.

If not in scope, at least in effect, his reforms exceeded that of his sainted predecessor, Pope Pius V. Where Cardinal Quignonez failed, Pope Pius X succeeded. The old traditional allocation of the psalms was abandoned and a new one, in some respects monastic, in other respects Gallican, was adopted. This made the weekly recitation of the complete psalter easy. It reached the aim of the old breviary by a different method. It has had the happy effect of stimulating the study of the psalms and of producing a completely new Latin version to supersede the Vulgate. With the reforms of Pius X the observance of Sunday as *Dies Dominica* and of the ferias in Lent, Advent and Embertide, came as a matter of course together with the long-forgotten Masses hitherto so rarely used and yet so rich in devotion as well as in liturgical history.

Of another reform by Pius X, the restoration of Diocesan Propers, we may perhaps in this country hesitate in our judgement. It has been the misfortune of this island that twice in its

history its hierarchical and liturgical organization has been completely destroyed. With the Anglo-Saxon invasion, the British Church was swept back to the fastnesses of Wales.¹ Its sees ceased to exist, its saints had disappeared, their names are known only to antiquarians. In the Anglo-Saxon Church many saints and martyrs arose; the Normans, also, gave us saints and martyrs. But with the success of the Elizabethan settlement and the dark night of Protestantism, these, too, vanished and their cultus ceased, until Bishop Challoner won back for us the permission once more to keep their days. England is in area a small country. France, Spain and Italy are much larger. Along with Ireland, they have never known interruption in their religious life, and they have been remarkably prolific in their saints while we have been not quite so highly blessed. With all the saints of our history divided among our various dioceses many names are now forgotten. St Cuthbert has no cultus in the South. St John of Beverley, St William of York, St Wilfred are now not known over the land. St Hugh of Lincoln is not known in Lancashire; St Swithin of Winchester is known only because of a popular legend; St Wulstan, St Elphege, St Birinus are scarcely names; who could give their dates or say anything of their lives? St Osmund, Bishop of Sarum, whose influence was once so profound, St Mellitus, St Justus, St Lawrence, companions of St Augustine and famous bishops, are dead indeed to all except a fragment of the South. Most striking exception of all, perhaps, is St Winifred. Her cultus has never died out. Each year some thousands of pilgrims from Liverpool, Manchester and other Lancashire towns visit her Well, and many favours are granted to them. Yet, except in churches dedicated to her, her feast cannot be kept. There is cultus without festival. Something similar may be said of St Werburgh of Chester; of the many who visit Chester Cathedral, few realize that that church was built to be her shrine. This, surely, in a country geographically so small is a loss, especially when we remember the two catastrophes which befell religion in our land. We have indeed lost our past. *Exoriare aliquis!*

¹ For the list of British Saints cf. *The English Menology*, ed. Stanton & Bishop pp. 621-657 App. I.

The world-wide awakening of interest in the liturgy and its proper use, manifested by liturgical weeks and congresses throughout the world, has produced in the Church a feature which never existed previously, namely, a large body of clergy and laity with a very wide and accurate grasp of liturgical origins. It is to this critical knowledge of liturgical worship that the reforms recently adumbrated in *THE CLERGY REVIEW*¹ will be subjected, and these will have the happy result of continuing the work begun by the great pontiffs St Pius V and Pius X and apparently to be completed under our present Holy Father now happily reigning, whom may God long preserve!

E. STEPHENS

BREVIARIUM BREVIUS

IN his Bull introducing the revised breviary, Pius X notes that owing to the increasing number of new feasts, "factum est ut de Dominicis diebus deque Feriis officia silerent, ideoque non pauci negligerentur psalmi. . . ." He next refers to the complaints that much aid in praising the Lord is thus lost, and "quod optabilis illa in orando varietas desideraretur". Therefore he desires to renew the custom of reciting the whole psalter each week, "ita tamen ut clero, in sacri ministerii vinea ob imminutum operariorum numerum jam gravius laboranti, non majus imponeretur onus". Later he mentions as one of his aims "ut in recitando Divino Officio lectionibus statutis Sacrae Scripturae cum Responsoriis de tempore occurrentibus debitus honor frequentiore usu restitueretur".

Less than forty years have passed, and once more complaints are heard in France, Germany and Italy about these same points, and suggestions, especially for a shorter office, are being made. Some figures may prove enlightening. In the Salford Ordo for 1950 Matins are either Sunday or Proper on 154

¹ July 1948, pp. 53-56.

days. Hence Lauds and Little Hours will have Sunday psalms on almost the same number of days. Vespers have Sunday or Proper psalms on 196 days, so that we have Sunday Compline for more than half the year.

The Proper psalms for Matins do not offer much variety to make up for this loss of ferial psalms, as the following list shows:

Sunday . . .	1, 2, 3	—	8, 9, 9	—	9, 9, 10
One Martyr . . .	1, 2, 3	—	4, 5, 8	—	10, 14, 20
Several Martyrs . . .	1, 2, 3	—	14, 15, 23	—	32, 33, 45
Confessor Bishop . . .	1, 2, 3	—	4, 5, 8	—	14, 20, 23
Confessor . . .	As above.				
Virgins, Holy Women	8, 18, 23	—	44, 45, 47	—	95, 96, 97
Feasts of B.M.V. . .	As above, except that 47 is replaced by 86.				

Apostles and the Dedication of Churches show greater variety, as do the major feasts of Christmas, Epiphany, Ascension, Corpus Christi and Pentecost. This surely indicates that more psalms are suitable for recitation on big feasts.

Though no one would desire to alter the greater feasts, it will be seen that for almost half the year we use a very limited number of psalms. THE CLERGY REVIEW¹ summarizes the views of Cardinal Nasalli Rocca of Bologna, who would "simplify" the semi-doubles of Saints, and greatly reduce the number of doubles and octaves, eliminating also feasts of "ideas and attributes", e.g. Christ the King. He also wants a revision of the Scripture readings in the first nocturn, and of the homilies in the third.

Let us examine these proposals. The reduction to simples will shorten the office, and also lessen the frequent repetition of such homilies as "*Homo peregre proficiscens*" and "*Sint lumbi vestri praecincti*" which must occur at least once a week. This reduction and the abolition of many octaves would not make our present breviary useless, since there is printed with each feast a summary of the second nocturn (for use as a ninth lesson). But perhaps many would prefer to wait for a revision of the whole breviary, though this means a delay of several years. We should surely strive for some present relief. At the very least we might ask that no diocesan feast should have an octave.

¹ July 1948, pp. 53-56.
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At present each diocese has four or five octaves of its own, such as the Dedication of the Cathedral. These merely interfere with the ordinary breviary, and do not always increase devotion.

The problem is not yet solved. Even when that ugly duckling, the semi-double, and the double have been reduced to the rank of simple, and octaves omitted, how many doubles of the first and second class will remain? Some would be eliminated, but Sunday psalms will still play a big part. If however even doubles of the first class had ferial psalms (always excepting the great feasts, and if you respect antiquity, feasts like that of St Agnes with its special antiphons, etc.), there would be a better chance of reciting the whole psalter. To avoid page turning they could, like the paschal office, have one antiphon for each nocturn, and this could be printed with the lessons. Such a change would lessen the expense of breviaries, because the special Matins in the *Commune Sanctorum* could be omitted.

As we are thinking primarily of private recitation, and of shortening the office, could we not omit the repetitions in the responsories after each lesson? The same could apply at Little Hours. For example we might have at Sunday Terce "Inclina cor meum, Deus, in testimonia tua. Averte oculos meos ne videant vanitatem; in via tua vivifica me. Gloria Patri". Actually a rearrangement of asterisks, etc., would leave this suitable for choral recitation.¹ Much flip-flapping of pages would be saved if the antiphons in doubles of the first and second class were only recited after the psalms at Little Hours. Those half-antiphons, often only a single word, can be rather irritating.

Special Lauds and Vespers might conform to the paschal office and have only one antiphon. This again would save much page turning, and the antiphons would not be lost, for the remaining four could be used at Little Hours. Even the antiphons for the *Benedictus* and *Magnificat* might be omitted the first time, at least in simples and semi-doubles.

Some of the above suggestions may seem either unimportant or destructive of the character of the office. Yet it is useful to

¹ A writer in *The Irish Ecclesiastical Record* (January 1950, p. 71) mentions among the Cardinal's suggestions the optional omission of the responsories at Matins. This could be granted immediately as a temporary measure, without "dating" our breviaries.

discuss the alteration of features which may cause irritation to many. Let us now turn to the much debated second nocturns.

The main plea has been for a revision which will bring them in line with historical research. This worries me less than the modern tendency to flamboyancy in style. First we may suggest, with all respect, that the style of encyclicals is not suited to the second nocturn. We require a clear, brief account of the saint or feast, and here the brevity of Tacitus is better than the rolling phrases of Cicero, and the simple adjective more expressive than the superlative. The Churchillian phrase "that bad man" says so much that in comparison any condemnatory flight of oratory would seem mere hot air.

Let us take the feast of St John Bosco (*quem honoris causa nomino*). After describing his good works the lesson continues, "*simplex ac rectus homo Dei ad omne opus bonum instructus, omnigenis virtutibus floruit, quas incensissimae caritatis ardor alebat*". This might be simplified "*simplex ille et rectus, auxilio promptus, virtutibus florens, caritate ardebat*". We have previously read of his works of charity, and good deeds, so the only new item is that he was not learned or wise in the ways of the world—"simplex et rectus". In the one lesson there are six superlatives and several emphatic adjectives.

Other difficulties frequently occur in the second nocturn—dates, names and places. Latin numbers are the most cumbersome in existence. We do not use them in the pagination of our breviaries, yet they lengthen out many a second nocturn. "*Vitae cursum, tot tantisque operibus ac laboribus refertum, confecit pridie Kalendas Februarias anno salutis millesimo octingentesimo octogesimo octavo, aetatis septuagesimo tertio. Quem multis clarum miraculis Pius undecimus, Pontifex Maximus, anno millesimo nongentesimo vigesimo nono Beatorum, quinquennio post, die solemni Paschae, decimo nono exeunte saeculo a peracta humani generis Redemptione, gentibus ex orbe universo in Urbem confluentibus, Sanctorum ordinibus adserebat.*" Instead of this could we not have at the end of the lesson, in brackets, to be read but not recited, "Obiit 31 Jan. 1888, aetat. 73; quem Pius XI inter Sanctos adscripsit 1933"? This would be much more intelligible, as well as briefer. The accounts of many early saints do not give a single date. Perhaps some

readers would appreciate a bracket at the end giving the century, or date of death.

In recent offices there has been a mixed practice in regard to names. St John Vianney was born "in pago Ecully" and went "in viculum Ars"; Our Lady appeared "prope oppidum Lourdes diocesis Tarbiensis". But St Teresa was born "Alen-sonii in Gallia" and went to "Lexoviensem Carmelum". It would seem that if there is a classical name it is brought into use. However, not even a classical scholar remembers the lesser names. Ask him to translate "Podii non procul ab Aquis Tarbellis in Aquitania natus . . . litteras humanas Aquis, divinas cum Tolosae tum Caesaraugustae didicit. Clippiaci primum, mox Castellionis paroecias rexit". Do you think he will answer "born at Pouy in Gascony; studied at Dax, Toulouse and Saragossa. Parish priest of Clichy near Paris and later of Châtillon-les-Dombes"? It may be scholarly and ingenious to unearth these Latin names, but does it help the pious reader? Nor would it matter greatly if such names, translated into the vernacular, ran the risk of mispronunciation when publicly recited.

We may illustrate another defect. "Camillus Bucclanici Theatinae diocesis oppido natus est." This is almost "ignotum per ignotius". Could we not have the name of the province or country, or nearest large town, not the diocese. The translation would be "born at Bacchianico near Naples". Here is a parlour game for the sharpening of clerical wits. "Where and what are the following: in recessu Morrovallensi; in pago diocesis Augustodunensis; Moguntiaci; Coccii; Ultrajecti." (Did you guess right? In Italy, France, Germany, England, Holland.)

To some the above suggestions may seem too radical. They are merely offered as a basis for discussion. The subject is being debated abroad, and it is time we showed our own reactions. I would repeat that some improvements can be introduced with little trouble. The abolition of diocesan octaves would allow us to follow the breviary, and would ease between twenty and thirty days in the year. The reduction of semi-doubles to simples merely means using the abridged lesson printed after the second nocturn, and affects over forty days. Octaves such as those for the Solemnity of St Joseph and the Sacred Heart would dis-

appear without a ripple, for the former is printed in a block at the end of April, and the latter follows Corpus Christi in the Proprium de Tempore. Other points of reform could be the subject of mature deliberation, but let us hope that of these reforms there will be a "piece in our times".

F. J. SHUTT

QUESTIONS AND ANSWERS

MASS OF THE PRESANCTIFIED

Seeing that the Mass is a memorial of Christ's death, why is Good Friday the only day when it is not celebrated? Also why, assuming there is to be no Mass, is the celebrant alone permitted to receive Holy Communion? (R.)

REPLY

Canon 820: Missae sacrificium omnibus diebus celebrari potest, exceptis iis qui proprio sacerdotis ritu excluduntur.

Summa Theol., III, 82, 2, ad 2: Ad secundum dicendum quod, veniente veritate, cessat figura. Hoc autem sacramentum est figura quaedam et exemplum passionis Dominicae, sicut dictum est. Et ideo in die quo ipsa passio Domini recolitur prout realiter gesta est, non celebratur consecratio huius sacramenti. Ne tamen Ecclesia eo etiam die sit sine fructu passionis per hoc sacramentum nobis exhibito, corpus Christi consecratum in die praecedenti reservatur sumendum in illa die.

Innocentius I (401-417), *ad Decentium*; *P.L.*, XX, 551, ad 7: Nam utique constat Apostolos biduo isto et in moerore fuisse, et propter metum Judaeorum se occuluisse. Quod utique non dubium est, in tantum eos jejunasse biduo memorato, ut traditio Ecclesiae habeat, isto biduo sacramenta penitus non celebrari.

i. As in many other rites the symbolic reason is subsequent to the historical one. It is clear that in early centuries the celebration of Mass, being a joyful occasion, was considered to be incompatible with the penitential practice of the ecclesiastical fast, so that even in St Thomas's day Mass on fast days was "hora nona",¹ that is to say at 3 p.m., after which the chief meal could be taken. In more primitive times, when the chief meal was not permitted before the evening, Mass was not celebrated till the evening.² Long before the Lenten fast of forty days became established it was the rule, dating probably from Apostolic times, to fast rigidly, that is to say to take no nourishment whatever, on the Friday and Saturday of Holy Week, the *biduum* to which Pope Innocent I refers.³ The Pope is arguing for the fittingness of every Friday and Saturday being days of fasting (in the mitigated sense of one meal) since every week is, so to speak, a little Holy Week. The primitive practice of rigidly fasting on Friday and Saturday of Holy Week accounts for the liturgical rule of not celebrating on those days, a rule which continued to be observed even though the fast became mitigated; the Mass on Saturday morning is, of course, the anticipated Easter celebration which was originally in the evening of that day.

ii. What we call the "Mass" of the Presanctified is, in its ultimate analysis, no more than a very solemn reception of Holy Communion. In the East these "Masses" were the rule on practically all fasting days, whereas in the West that of Good Friday is the only known example even in primitive times.⁴ The custom was borrowed from the East and became practically universal in the West. There is abundant proof that all the faithful communicated at this "Mass" in Rome up to the end of the eighth century, and in parts of France, as at Rouen, up to the end of the seventeenth century.⁵ The Missal of Pius V, in the rubric of Holy Thursday, permitted Holy Communion on Good Friday only to the sick, and notwithstanding the opinion of many older

¹ III, 82, 2, ad 3. ² Cf. THE CLERGY REVIEW, 1947, XXVII, p. 409.

³ This letter *ad Decentium*, of importance for several liturgical points, is conveniently reprinted with a translation and commentary by Fr Ellard, S.J., in *Theological Studies*, 1948, pp. 1-19.

⁴ *Dict. Archéol.*, XI, 770, and a much fuller account in *Dict. Théol.*, XIII, 78-110.

⁵ *l'Ami du Clergé*, 1914-19, p. 310.

writers who permitted all the faithful to communicate, this rule has become firmly established.

iii. In popular explanations it is possible to give the symbolic reasons, including St Thomas's explanation which is universally accepted, whilst preserving the historical ones. The Mass is not exclusively a memorial of Christ's death: "memores . . . necnon et ab inferis resurrectionis, sed et in coelos gloriosae ascensionis." It is essentially a joyful rite and therefore omitted on the day when the Church, by fasting and other penitential signs, is mourning Christ's death; this omission, like the veiling of images during Passiontide, serves to bring into greater prominence the joy of Easter. It is also arguable that Mass could not validly be celebrated during the period when the body of Christ was in the tomb.

To account for the faithful being excluded from Holy Communion is more difficult. It could be held, perhaps, that as Holy Communion is normally received at Mass, the same reasons apply to it as to the celebration of Mass; the priest, however, communicates in order to consume the Host reserved for the adoration of the faithful in the Chapel of Repose, since the reasons excluding Mass also exclude the public veneration of the Holy Eucharist, which is reserved privately only for the benefit of the sick who need Viaticum.

LITANY OF LORETO

Having by this time grown accustomed to the rule of reciting *Ora pro nobis* after each invocation, it is disconcerting to find that the old method of reciting it once after three petitions is stated to be lawful by an official of the *Sacred Penitentiary*, Mgr S. de Angelis, in his *De Indulgentiis* (1946), p. 56. May this view be followed? (F. E.)

REPLY

i. It is certainly disconcerting to return once more to a comparatively trivial point which it was believed was finally settled. The reader is referred to this REVIEW, 1946, XXVI, p. 609, for

the answer of the *Sacred Penitentiary*, 21 July, 1919, which, relying on canon 934, §2, is to the effect that the indulgences are not gained by reciting *Ora pro nobis* once after three petitions. A further decree of the same tribunal, 26 November, 1934, explained in this REVIEW, 1935, IX, p. 65, decided that the changes forbidden by canon 934, §2, refer only to *substantial* changes. It is now argued by Mgr de Angelis, relying on canon 22, that the later decision reversed the earlier one, and that the indulgences may now be gained by reciting the litany privately in the old way; nevertheless, in public singing, as Mgr de Angelis notes, *Ora pro nobis* must follow each invocation, since the *Congregation of Rites*, 15 October, 1920, has so decided. The point raised here is restricted to the question of indulgences.

ii. Mgr de Angelis is the *Substitutus pro Indulgentiis*, and his admirable treatise is for this reason of special value, for it is to be assumed that he knows better than anyone else what the *Sacred Penitentiary* desires at the moment. Nevertheless, attention must be directed to his own protestation in the preface: "Hoc unum addere volumus, quod sc. opus nostrum non sibi sumit esse ex publica auctoritate editum neque ei aliquid accedere ex munere quo in Curia Romana fungimur: agitur enim de libera dissertatione quam omnes fas est participare." We may venture, accordingly, to dissent from his view, without any suspicion of disrespect for the Roman Curia.

It seems to us that the rule of canon 934, §2, as interpreted in the decree of 26 November, 1934, is violated by omitting two-thirds of the petitions, for this is what happens when *Ora pro nobis* is recited once instead of three times. In a word, we think this is intrinsically a substantial change, whereas Mgr de Angelis thinks it is not. In this connexion "substance" must be assessed by the common estimation, and is not capable of the exact definition which metaphysicians endeavour to give. Two-thirds is a good deal to omit and the common estimation would regard it as a substantial omission. Moreover, if Mgr de Angelis is right, why not recite *Ora pro nobis* only once at the end of all the invocations? It is of the shape or substance of all litanies for the petition to be recited after each invocation; a few omissions do not affect this shape or substance, but the omission of two-thirds does.

iii. It is chiefly, however, for extrinsic reasons that we would prefer to reject the view of Mgr de Angelis. The decision of 1919 was strengthened by the confirmation of the Sovereign Pontiff, and all Ordinaries were urged prudently to remove the custom of reciting *Ora pro nobis* only once for each three invocations. After about a quarter of a century they have succeeded in doing this, and the faithful are now trained to what is thought to be the only correct way of saying a litany. It will cause unnecessary disturbance to revert once more to the old method, particularly as it is forbidden in any case when the litany is publicly sung.

iv. Not only do we think, with great respect, that Mgr de Angelis is mistaken, but we even venture to hope that he will withdraw this opinion, for notwithstanding the disclaimer of the preface, his important position on the Roman Curia obviously carries great weight. A rather similar situation occurred when Mgr Zerba, a secretary of the *Congregation of the Sacraments*, gave his opinion, in interpreting the decree on the extraordinary minister of Confirmation, that the clause about the moral impossibility of obtaining a bishop affected the validity of the priest's administration.¹ From subsequent commentaries of the same writer it is deduced that Mgr Zerba has withdrawn this opinion.²

WOMEN IN CONFRATERNITIES

Why are women excluded from full membership of confraternities according to canon 709, §2? (R. P.)

REPLY

Canon 707, §2. *Sodalitia vero in incrementum quoque publici cultus erecta, speciali nomine confraternitates appellantur.*

Canon 709, §2: *Mulieres confraternitatibus adscribi tantum*

¹ *Irish Ecclesiastical Record*, 1947, LXIX, pp. 164, 262, a reprint and translation from *l'Osservatore Romano*.

² Smiddy, *A Manual for the Extraordinary Minister of Confirmation*, p. 62.

possunt ad lucrandas indulgentias et gratias spirituales confratribus concessas.

Canon 1256: Cultus, si deferatur nomine Ecclesiae a personis legitime ad hoc deputatis et per actus ex Ecclesiae institutione Deo, Sanctis ac Beatis tantum exhibendos, dicitur *publicus*; sin minus, *privatus*.

i. The meaning of the exclusion of women in canon 709, §2, can only be explained by giving *cultus publicus* in canons 707 and 1256 an identical signification. There are, indeed, certain difficulties about the definition of public worship in canon 1256, and some commentators attempt to avoid them by giving the conjunction "et" the meaning of "vel", thus providing for the familiar "per viam non-cultus" in processes of beatification.¹ There are also difficulties in supposing, with the majority of commentators, that liturgical worship has an adequate definition in canon 1256. Without exploring either of these problems, which would take us far beyond the scope of the present question, we will suppose that chiefly liturgical worship is referred to in canons 707 and 1256. It would seem to follow that women are excluded from a body (confraternity) whose members engage in the service of the altar or choir in public churches. Hence, as in canon 712, §3, a confraternity of this kind may not be erected in the oratories of women religious. Taking the word "confraternity" in this very strict and limited sense, there must be comparatively few bodies to which it is properly applicable. The learned writer who has contributed a fine article on the subject in *Dictionnaire de Droit Canonique*² records that in 1936 the Holy See made an enquiry, through the Nunciatures, about the number of confraternities (in this strict sense) functioning in parish churches as provided for in such canons as 709 and 718; few were found to exist and in France scarcely any at all.

ii. One shudders at the consequences of defending the view that women cannot be full members of confraternities. For everyone knows that they are not only members of many bodies lawfully bearing this name, but are usually amongst the most active, devoted and enthusiastic adherents. It could be argued, no doubt, that the word "confraternity" means a brotherhood

¹ Vermeersch-Creusen, *Epitome*, II, §574.

² IV, col. 135.

and women cannot therefore enjoy full membership, but this does not satisfactorily account for the terms of canon 709. The correct explanation is that many well-known bodies bearing the name of confraternity, and admitting both men and women on equal terms, were founded in days long before the Code, when the meaning now given to this word in the strict canonical sense was not recognized. These bodies are entitled to be called confraternities, since they have been authorized to carry this title, but in the Code terminology, and considering their nature and constitution, they are not confraternities but sodalities or pious unions. Moreover, this strict terminology is not rigidly and coherently sustained even in the Code.

COMMUNION "CONFITEOR" DURING MASS

Is the recitation of the *Confiteor* at the communion of the faithful an ancient custom? Should it be sung, not only at solemn Masses by the deacon, but at a *Missa Cantata* by a cleric or layman; and is there only one tone for all occasions? Is it correct to precede the word "pater" by "reverendissime" or "eminetissime", if a bishop or a Cardinal is celebrant? Why is the variant "beatus" and "sanctus" therein? (X.)

REPLY

i. It is a mediaeval addition to the rites of Mass, apparently due to the influence of the mendicant friars. Well before the twelfth century the *Confiteor*, etc., in use at the beginning of Mass was said whenever the sick communicated in their homes, and the rite which properly belongs to the Ritual was then transferred to the Mass whenever the faithful communicated.¹ Though it is actually a duplication of the prayers said at the beginning, and a repetition of the sentiments expressed through-

¹ Crogaert, *Rites et Prières du Saint Sacrifice de la Messe*, III, p. 332; Jungmann *Missarium Sollemnia*, II, p. 449.

out in various prayers, liturgical writers, especially Callewaert,¹ are at pains to show that it is fittingly said at this place, and there are indications of its recital in some rites by the celebrant even when no communicants were present. The absolution formula following its recital is a sacramental with the effect of remitting venial sins or of securing the grace of contrition for grave sins.²

ii. We know of only one tone in use when it is chanted, as printed in the *Liber Usualis* from *Caeremoniale Episcoporum*, II, xxxix, for the episcopal indulgence; and other indications in this book lead most writers to direct that at a Pontifical Mass it must always be sung.³ This we think correct; the reply, *S.R.C.*, 28 November, 1902, n. 4104.2, permits it to be recited as an alternative *alta voce*, if that is the custom, in all non-pontifical solemn Masses. We can find no express ruling about the sung Mass celebrated without sacred ministers, but seeing that its chanting is a diaconal function wherever it is mentioned, we think it is incorrect for anyone else to sing it; the *Confiteor* should be recited at these Masses exactly as at Low Mass.

iii. Throughout *Caeremoniale Episcoporum* "pater" without any prefix is the rule whenever the *Confiteor* is said; equally the Missal rubrics⁴ direct the *Confiteor* to be recited as in the *Caeremoniale Episcoporum*, even when it is being said with the supreme pontiff. It is wrong, apart from customs or indults, to add any prefix to "pater".

iv. The distinction between "beatus" and "sanctus" for denoting the difference between a beatified or a canonized person is not found in the ancient liturgical prayers of the Mass, in which either word is used indifferently for a canonized saint. The distinction used in the *Confiteor* is also found in the prayer *Suscipe sancta Trinitas*. Some think that the epithet "sanctus" is used of the Apostles because it is so found in *Ephes*, iii, 5, "sicuti nunc revelatum est sanctis apostolis",⁵ but we have found no certain explanation of the distinction, which might possibly be due simply to euphony; "beatus" is moreover frequently found applied to the apostles, as in the preface and the *A Cunctis*.

¹ *Collationes Brugenses*, 1932, p. 116.

² Cf. THE CLERGY REVIEW, 1944, XXIV, p. 31.

³ O'Connell, *The Celebration of Mass*, III, p. 135.

⁴ *Rit. Celebr. Miss.*, III, 2 and 3.

⁵ *l'Ami du Clergé*, 1947, p. 622.

IN MISSIS PRIVATIS TANTUM

In a convent chapel where there is no "conventual" Mass, there is celebrated on 8 September each year (1) A low Mass for the Community and visitors; (2) a *Missa cantata*, or, when possible, a High Mass. The Ordo for the day generally reads: ". . . commemor. S. Hadriani Mart. (*in Missis privatis tantum*)". Is the Martyr to be commemorated in either of the Masses given above? (CAPELLANUS.)

REPLY

Addit. et Variat., V, 1: . . . Commemoratio fit tantum in Missis privatis, non vero in Missis cantatis vel conventualibus.

The terma *Missa privata* is unfortunately ambiguous and one must interpret it according to the context in which it stands. Fr O'Connell gives no less than eight different meanings.¹

If it is a question of certain commemorations which are to be omitted except in *Missis privatis*, *Addit. et Variat.*, V, 1, "De Commemorationibus" makes it clear that *Missa privata* means a Mass which is neither sung nor conventual. Accordingly, in the above question, a commemoration of St Hadrian occurs at the low Mass for the community and visitors, but not at the sung Mass, whether celebrated with or without sacred ministers.²

Hecht makes a useful suggestion for avoiding ambiguity: for *Missa privata* read *Missa non conventualis lecta* on 3 May; 1, 2 and 25 July; 6 August; 8 and 15 September; 7 October; 9 November. In a second and longer list the suggestion is to read, for *Missa privata*, *Missa non-conventualis*, e.g. on 21 September, since considerations other than that of adding certain commemorations are involved.³

¹ *The Celebration of Mass*, I, p. 272.

² *Rubricae Generales Missalis*, p. 76.

³ *L'Ami du Clergé*, 1948, p. 637.

RECENT ROMAN DOCUMENTS

Apart from *Acta Apostolicae Sedis* and *l'Osservatore Romano*, is there any journal which prints Roman documents expeditiously, either in the original or in translation? (W.)

REPLY

Acta Apostolicae Sedis is the official journal of the Holy See and all documents of any importance eventually appear therein. The practice, however, is increasing of printing in *l'Osservatore Romano* the more important documents immediately after their issue. In course of time all the ecclesiastical journals reprint the texts from one or other of these publications, so that eventually one may have half a dozen copies of the same document.

The sure method of getting these documents as soon as possible is by subscribing to *l'Osservatore Romano*. The Catholic press of this country is accustomed to give an English translation or an abstract of any text which is of general interest, but the only journal known to us, apart from the two Roman ones mentioned, which prints all important documents within a reasonable time of their appearance is *La Documentation Catholique*, a fortnightly publication of *La Bonne Presse*, 5 Rue Bayard, Paris VI. Thus the declaration of the Holy Office on marriage with communists, which was issued from the Sacred Congregation, 11 August, 1949, appeared in *l'Osservatore Romano* of 16-18 August, and was printed in a French translation in *La Documentation Catholique*, 28 August, together with a translation of a commentary on the subject taken from the Roman journal.

We may usefully call attention also to a recent enterprise of the Pontifical Court Club in this country, which will publish, in an English translation and at irregular intervals, Papal pronouncements not likely otherwise to become widely available. The first collection comprises eleven such pronouncements, ranging from an Address to Italian Bee-keepers in 1947 to the Promulgation of the Jubilee of 1950. The booklet of 42 pages is obtainable from the Pontifical Court Club, 31 Portman Square, London, W.1, at 2s. 6d.

E. J. M.

ROMAN DOCUMENTS

THE SACRED HEART IN THE HOME

EPISTULA

AD R. P. MATTHAEUM CRAWLEY-BOEVEY, CONGREGATIONIS A SS.
CORDIBUS IESU ET MARIAE SACERDOTEM, QUINQUAGESIMUM SACER-
DOTII SUI NATALEM CELEBRATURUM (*A.A.S.*, 1949, XLI, p. 24).

PIUS PP. XII

Dilecte Fili, salutem et Apostolicam Benedictionem.—Quinquagesimo proxime exeunte anno, ex quo, sacerdotali dignitate insignitus, sacris primum operatus es, nolumus tibi desint paterni animi Nostri gratulationes et omina; idque eo vel magis quod novimus te in praesens non tam ob devectam aetatem, quam ob infirmitates non leves in valetudinario detineri, neque posse in catholicorum consecrandis familiis suavissimo Cordi Iesu studiosa illa, qua solebas, alacritate elaborare. Attamen quod apostolica opera, quod apostolicis itineribus concionibusque non potes, potes profecto per incensas Deo admotas preces ac per dolores angoresque piaculari modo libenterque susceptos. Id te demisso volentique animo agere non dubitamus; ac dum in praesenti aegritudine te consolari optamus, vota etiam tua causa facimus ut, redintegratis quam primum viribus, in hoc iterum operose contendere tibi liceat ut salutiferum eiusmodi inceptum uberiora usque incrementa capiat.

Ut Decessoribus Nostris, ita Nobis res summopere in optatis est; redeat cupimus Iesu Christi caritas, quae ex divino eius Corde oritur, in privatam hominum atque in publicam populorum vitam; ita enim solummodo fas erit tot afflictos ac miseros relevare, tot confirmare incertos ac debiles, tot negligentes torpentesque salutariter excitare, atque omnes denique ad christianam illam colendam virtutem, quae praeae aetatis Ecclesiam potissimum sanctitatis ac martyrii gloria decoravit, actuose permovere. Regnet iterum in civili societate et in domestico convictu sua lege suoque amore Divinus Redemptor; ac tum procul dubio radicitus extirpabuntur vitia, quae humanae infelicitatis humanaeque miseriae sunt fontes; tum procul dubio discordiae componentur; tum iustitia, quae vera iustitia sit, hominum consortionis solidabit fundamenta;

ac veri nominis libertas "qua . . . Christus nos liberavit" (Gal. IV, 31), civium honestabit dignitatem eosque fratres efficiet.

Hoc vero peculiari modo cupimus—quod ceteroquin praecipuum est in opere abs te tam diu tamque diligenter provecto—ut nempe christianorum familiae Cordi Iesu consecrentur, "ita quidem ut, imagine eius in illustriore loco aedium posita tamquam in throno, vere Christus Dominus intra domesticos catholicorum parietes regnare videatur" (Bened. XV, Epist. *Libentor tuas* d. d. xxvii Apr. a. mcmxv; *A.A.S.*, vol. VII, p. 203). Quae quidem consecratio non inanis ac vacuus est ritus, sed a singulis postulat, ut eorum vita christianis praeceptis conformetur, ut incenso iidem erga sanctissimam Eucharistiam amore ferveant, et quam saepissime caelestem participant mensam, utque per supplices Deo adhibitas preces ac piae paenitentiae opera enitantur quam maxime suae non modo, sed ceterorum etiam saluti prospicere.

Haec sunt, dilecti filii, vota atque omina Nostra, quae tibi, sacerdotii tui natalis quinquagesimum celebraturo, significare libet; eademque divinae bonitati ac misericordiae efficienda commendare.

Interea vero paternae benevolentiae Nostrae testem supernarumque gratiarum auspicem, Apostolicam Benedictionem tibi peramanter in Domino impertimus.

Datum Romae, apud S. Petrum, die ii mensis Iulii, anno mcmxlviii, Pontificatus Nostri decimo.

PIUS PP. XII

SANCTUARY LAMP AND CANDLES

SACRA CONGREGATIO RITUUM

URBIS ET ORBIS

DECRETUM DE LAMPAD E SSMI SACRAMENTI ET DE LUMINIBUS IN SACRIS
FUNCTIONIBUS ADIBENDIS (*A.A.S.*, 1949, XLI, p. 476).

Decreto diei 13 Martii anno 1942 Sacra haec Congregatio, plurimorum Ordinariorum instantiis morem gerens, indultum quod anno 1916, Europaeo bello saeviente, praecarie concesserat ita prorogavit, ut eorum prudenti iudicio, peculiaribus novi belli condicionibus consideratis, facultatem remiserit "ubicumque oleum olivarum vel cera apum vel penitus deficient vel sine gravi incommodo et dispendio

haberi nequeant" ibi lampas Ssñi Sacramenti aliis oleis quantum fieri potest vegetabilibus, nutriri possit, ultimo autem loco etiam lux electrica adhibeatur. Concessit quoque Sacra haec Congregatio ut deficiente cera possit reduci numerus candelarum pro singulis sacris functionibus rite praescriptus, et huic cereorum deficientiae sufficiantur, usque ad candelarum numerum requisitum, alia lumina, etiam electrica.

Verum etsi modo nec cera nec oleum deficiant, perpenso tamen gravi horum pretio, Sacra haec Congregatio indultum hoc ita moderari intendit, ut firmo adhuc manente indulto pro lampade Ssñi Sacramenti concesso, pro Missae privatae celebratione duae candelae cereae adhibeantur, quatuor saltem pro solemni seu cantata, item quatuor pro solemni expositione Ssñi Sacramenti, suppleto maiori numero requisito aliis luminibus.

Ceterum Revños Ordinarios hortatur ut, quam citius fieri potest, veneranda saecularis traditio instauretur.

Contrariis non obstantibus quibuscumque.

Die 18 Augusti 1949.

✠ C. Card. MICARA, Ep. Velitern., *Praefectus*.

For the decree, 13 March, 1942, cf. THE CLERGY REVIEW, 1942, XXII, p. 474.

ELECTRICAL ORGANS

SACRA CONGREGATIO RITUUM

COMMUNICATIO (*A.A.S.*, 1949, XLI, p. 617)

Bellum, tot cladibus et ruinis lugubre, nec aedibus sacris pepercit, ex quibus multae deletae, permultae damnis affectae, ita ut praeter egregiae artis opera etiam musica organa non pauca destructa aut inutilia effecta sint.

Supervacaneum est animadvertere, in sacra liturgia musicum organum in eximii muneris partes vocari et ad id conficiendum, quamvis exiguae molis sit, magnum sumptum exquiri. Quare postremis hisce temporibus Societates musicis instrumentis struendis electrophonica organa excogitarunt, quae omnino pneumaticis organis cedunt, at in fabricatione et usu notabilia commoda praebent.

Hisce omnibus perpensis, Sacra Congregatio Rituum, quamvis

antiquum tubulatum musicum organum omnibus partibus praefendum esse confirmet, utpote liturgicis necessitatibus magis congruens, tamen electrophonicorum organorum usum non prohibet. Huius rei causa hoc Sacrum Dicasterium, quamquam agnoscit huiusmodi organum, ut alterum tubulatum digne substituatur, perficiendum et perpoliendum esse—quod ut agant Societates, vehementer hortatur—relinquit tamen iudicio sacrorum Praesulum ceterorumque Ordinariorum, ut ii, audita opinione Dioecesanorum Consiliorum musicae sacrae fovendae, in singulis casibus, cum facile non contingit tubulatum organum comparare, in ecclesiis sinant usum organi electrophonici, additis immutationibus, quas supra memorata Dioecesana Consilia suggererint.

Datum Romae, die 13 Iulii a. D. 1949.

✠ C. Card. MICARA, Ep. Velitern., *Praefectus*.

† A. Carinci, Archiep. Seleuc., *Secretarius*.

SACRED MUSIC

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS

EPISTULA

AD EXCELLENTISSIMOS AC REVERENDISSIMOS LOCORUM ORDINARIOS
(A.A.S., 1949, XLI, pp. 618-9).

Romae, die 15 Augusti a. D. 1949.

Excellentissime Domine,

Musicae Sacrae, ad divinum cultum promovendum, quantopere Sancta Sedes iugiter faverit, nemo sane est qui ignoret. Eiusdem sedulitatis plura exstant documenta, inter quae notatu dignae illae sapientes quidem et firmae praescriptiones, quas Summus Pontifex Pius XI, fel. rec., per Const. Apost. *Divini cultus sanctitatem* (d. d. 20 Decembris a. 1928) impertitus est.

Haec quoque S. Congregatio adlaborare non intermisit, ut iuvenes Sacerdotii viam ingressi, tum theoretice tum practice Musica Sacra congrue instituerentur. At, si multa et laudabilia in plerisque Seminariis gesta sunt ad sacram iuventam hac quoque disciplina

imbuendam, in ceteris tamen exspectati felices exitus minime obtenti sunt, cum pluribus de causis, tum praesertim quod magistri debita doctrina praediti ac necessitatibus pares non habebantur. Huiusmodi defectus eo manifestiores hodie apparent, quo studium liturgicum et musicum mire in dies diffunditur, sive inter asseclas Actionis Catholicae sive inter ipsos Christifideles, Anno Sancto praecipue instante.

Quam ob rem, ad novum validioremque impulsu afferendum ut Seminariorum alumni theoria et practica Musicae Sacrae iuxta principia didactica et disciplinaria a Sancta Sede statuta sedulo erudiantur, haec quae sequuntur praescribenda censemus:

I. Musica Sacra disciplinis necessariis adnumeratur, ideoque omnibus sacrorum alumni, inde a primo humanitatis anno usque ad cursum theologicum expletum, absolute tradenda.

II. Musicae Sacrae magistris proponentibus, annua programmata ab Exc^{mo} Ordinario adprobanda sunt.

III. Musicae Sacrae horarum in hebdomada attributio regetur normis Const. Apost. *Divini cultus sanctitatem* (nn. 1-2): praelectionum horae generali studiorum rationi inserendae sunt.

In feriis autumnalibus, longius tempus adhibebitur ad exercitationes practicas tum uniuscuiusque alumni tum plurium vel omnium simul alumnorum, et, pro alumni cursuum philosophici et theologici, hebdomadae studiorum indicentur ad praecipuas quaestiones Musicae Sacrae penitus pertractandas.

IV. Non aliter ac pro ceteris disciplinis, alumni annua pericula de Musica Sacra obire tenentur.

V. Unicuique Seminario idoneus sit oportet magister Musicae Sacrae, qui ad omnes effectus Collegio Professorum cooptabitur.

Hac quidem de re, Exc^{ms} locorum Ordinariis in memoriam revocamus instantissimam Pii XI, fel. rec., adhortationem, ut nempe ex quavis mundi regione ad Romanum Pontificium Institutum Musicae Sacrae adlecti mittantur iuvenes Sacerdotes, sincere exornati spiritu liturgico, peculiari quodam donati ingenio musico et sufficienti muniti praeparatione, qui, requisitum tirocinium emensi, uberem in Dioecesi et praecipue in Seminario apostolatum liturgico-musicalem explicare valeant.

VI. Quae supra statuimus, vigere incipient anno scholari proximo ineunte.

Tuum igitur erit, Exc^{me} Domine, sollicite in ea, quae supra mandavimus, omnem curam impendere. Nam Musicam Sacram non parum conferre arbitramur, ut iam exactis Ecclesiae temporibus, etiam nunc ad christianam plebem Christo Domino reducendam: sacrorum concentuum dulcedine et suavitate allectus, populus fidelis

"hymnis et canticis spiritualibus" Domum Dei resultantem libentius celebrabit, avidius ad dominica sacramenta accedet, abundantiusque inde vitam hauriet.

Dum Tibi vota in Domino profero, reverenter me obtestor

Excellentiae Tuae Reverendissimae

in Ch. I. addictissimum

I. Card. PIZZARDO; *Praefectum*.

H. Cecchetti, *Subsecr.*

PRIEST IMMIGRANTS TO AUSTRALIA AND NEW ZEALAND

SACRA CONGREGATIO DE PROPAGANDA FIDE

DE CLERICIS EX EUROPAEIS DIOECESIBUS IN AUSTRALIAM VEL NOVAM
ZELANDIAM DEMIGRANTIBUS. (A.A.S., 1949, XLI, p. 34.)

Ad tuendam disciplinam ecclesiasticam in ditione Australiae et Novae Zelandiae huic Sacrae Congregationi de Propaganda Fide, ob praesentis temporis rerum adiuncta, opportunum visum est ea, quae sequuntur, statuere:

Clerici saeculares vel religiosi exclaustriati, durante exclaustriationis tempore, et religiosi saecularizati, qui ex Europae dioecesibus memoratas regiones qualibet ex causa, etiam ad breve tempus, adire cupiant, stricte tenentur ab hac eadem Sacra Congregatione de Propaganda Fide permissionem in scriptis datam obtinere. Quod si, hoc praescripto non servato, demigraverint, suspensi a divinis ipso facto manebunt.

Ordinarii locorum Australiae et Novae Zelandiae curent ut praescripta, de quibus supra, adamussim observentur.

Pro clericis vero Nationum, quae in Europa lingua anglica utuntur, sufficit ut Episcopus dimittens, antequam licentiam et discessoriales litteras concedat, directe, ad normam sacrorum canonum, quin ad Sacram Congregationem de Propaganda Fide recurrat, cum Episcopo acceptante pertractet.

Quae, in Audientia diei 21 mensis Octobris vertentis anni 1948 S^{mo} D. N. Pio Div. Prov. Papae XII ab infrascripto Cardinali Praefecto S. Congregationis de Propaganda Fide relata, Summus Pontifex rata habuit ac confirmavit atque praesens ad rem Decretum expediri iussit.

Datum Romae, ex Aedibus, S. Congregationis de Propaganda Fide, die 21 mensis Octobris anno Domini 1948.

P. Card. Fumasoni Biondi, *Praefectus*.

REPLIES OF THE CODEX COMMISSION

PONTIFICIA COMMISSIO
AD CODICIS CANONES AUTHENTICE
INTERPRETANDOS

RESPONSA AD PROPOSITA DUBIA. (*A.A.S.*, 1949, XLI, p. 158.)

Eni Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I—*De dispensationibus*

D. I. An sub verbis can. 81 "*a generalibus Ecclesiae legibus*" comprehendantur vota Sedi Apostolicae reservata.

D. II. An Ordinarii, vi can. 81 et sub clausulis in eo recensitis, valeant dispensare subdiaconos et diaconos ab obligatione servandi sacrum caelibatum.

R. Negative ad utrumque.

II—*De matrimonio putativo*

D. An sub verbo "*celebratum*" can. 1015 §4 intelligi debeat dumtaxat matrimonium coram Ecclesia celebratum.

R. Affirmative.

Datum Romae, e Civitate Vaticana, die 26 Ianuarii anno 1949.

M. Card. MASSIMI, Praeses.

I. Canon 81 which provides for the dispensation of *ecclesiastical* laws does not apply to vows since these are of *divine* law. Cf. Noldin, *De Paeceptis*, §235. Because of the vow in the subdiaconate the same observation applies, notwithstanding the fact that the law of celibacy and the diriment impediment are of ecclesiastical origin. This seems to be the ultimate reason for the negative answer of the Code Commission, for it is certain that the Holy See is accustomed to dispense from these obligations.

II. The reply is an interesting confirmation of the view suggested in this journal, 1949, XXXI, p. 337, that the modifications introduced into the canons on Marriage in the Eastern Church are rele-

vant to the right interpretation of our own laws. The words "coram Ecclesia", added in the Eastern Code no. 4, §4, and now declared to be implied in the word "celebratum" of canon 1015, §4, dispose of the view that marriage in the common law can enjoy the benefits of being putative even though contracted without the canonical form; cf. THE CLERGY REVIEW, 1944, XXIV, p. 278.

INTENTION AND VALID BAPTISM

SUPREMA SACRA CONGREGATIO S. OFFICII

RESPONSUM (A.A.S., 1949, XLI, p. 650)

DE VALIDITATE BAPTISMI IN QUIBUSDAM SECTIS COLLATI

Huic Supremæ S. Congregationi a nonnullis Statuum Foederatorum Americae Septentrionalis Ordinariis locorum propositum fuit dubium:

"Utrum, in diudicandis causis matrimonialibus, baptismus in sectis Discipulorum Christi, Presbyterianorum, Congregationalistarum, Baptistarum, Methodistarum collatus, posita necessaria materia et forma, praesumendus sit invalidus ob defectum requisitæ in ministro intentionis faciendi quod facit Ecclesia vel quod Christus instituit, an vero praesumendus sit validus, nisi in casu particulari contrarium probetur."

Feria IV, die 21 decembris 1949

Em̃i ac Reṽmi DD. Cardinales, rebus fidei ac morum tutandis praepositi, praehabito RR. DD. Consultorum voto, proposito dubio respondendum mandarunt:

Negative ad primam partem; affirmative ad secundam.

Sequenti autem Feria V, die 22 eiusdem mensis et anni, Ss̃mus D. N. D. Pius, divina Providentia Papa XII, in solita Audientia Exc̃mo P. D. Adessori S. Officii impertita, relatum sibi Em̃orum Patrum resolutionem adprobavit, confirmavit atque publicari iussit.

Datum Romae, ex aedibus S. Officii, die 28 decembris 1949.

Petrus Vigorita, *Supr. S. C. S. Officii Notarius.*

BOOK REVIEWS

Les Religions non-Chrétiennes (Vol. VII in the collection "Verbum Dei"). By Canon G. Bardy. Pp. 362. Published by the Society of St John the Evangelist. (Desclée & Co., Tournai. 40 Belgian francs. 1949.)

THE author himself asks whether this book is not out of place in a "collection" professing to deal with the Old and the New Testament; but he considers that the "shrinking" of the world and the rapidity with which ideas are interchanged makes it necessary for western Christians to know what men have thought, and are actually thinking, about God and religion. This is true, but we think we could argue even more strongly, on his behalf, that you cannot adequately understand the Old Testament without knowing something about the religions that surrounded the Hebrews and to which they were constantly inclined to revert; nor about what the Apostles confronted, without knowing something about the Greek and the Latin religions amidst which they had to preach. Canon Bardy says he is writing for the older pupils in "our colleges", which assumes, I fear, a higher standard and wider interests than we are accustomed to in ours; for University students (these certainly need a book somewhat of this sort), and for ordinary intelligent adults who haven't time for specialist studies but who would like to know something about a subject of such grave importance. Perhaps his most valuable sections are the earlier ones, which discuss the origin of "religion" as such and reveal the bankruptcy of theories such as those which offer animism, magic, totemism, social enthusiasm and so forth as the origin of what later became "religion"; and again his long Appendix (pp. 261-355) consisting of documents produced by the followers of pre- or non-Christian cults. Our only fear is that some of these (e.g. the Egyptian, Assyrian, or Buddhist ones) may have been translated into terms too similar to Christian phraseology, so that an apparent identity of language may suggest an identity of ideas: but we are not competent to judge of all of this, any more than we can judge of the correctness of his description of e.g. Germanic, Celtic, Chinese or Japanese religions. No one man could really cope first-hand with all these—perhaps Mr Christopher Dawson has got hold of the essence of the religions which formed the greater civilizations more adequately than anyone we know of, certainly in England. Canon Bardy is the first to disclaim any sort of universal authority; readers will recognize where he has borrowed;

where there are lacunae. We ourselves might think that he (like nearly everyone) thinks the Roman religion too cold and purely legalist: it is surely evident that the Romans, in their worship, had a genuine sense of "awe". He thinks that the cult of Mithra was very "austere" and *therefore* appealed to the masculine Roman soldier to whom its empire-wide spread was due. But, Mithraism spread wherever anything Roman did, e.g. commerce, and the enormous importation of oriental slaves: and again, I don't know that the Roman soldier was so remarkably austere; and again, the worship of Mithra was almost at once associated with that of Cybele, in connexion with whom no one, I think, is liable to allude to austerity. But this does not prevent the book from being of high value, though we fear that owing to its extreme compression parts of it are rather dry, and also, some sentences are more assertive than, we feel, the evidence warrants, and possibly there are some rather unsupported generalizations. We wish that there were many more books, rather like this one, for readers of general, non-specialist culture in England.

C. C. M.

Ideals and Industry. War-time Papers. By Samuel Courtauld. Pp. xviii + 134. (Cambridge University Press. 10s. 6d.)

IN April 1942 the *Economic Journal* published an article by Mr Courtauld entitled "Government and Industry: Their Future Relations". This article aroused so much interest that Mr Courtauld, who had hitherto done very little public speaking, was invited by various groups and societies to address them on the subject of the article or on kindred topics. The result was that, in the last four or five years of his life, Samuel Courtauld was able to express to many different groups the fruits of a lifetime's business experience married to profound spiritual meditation on man and society in the industrial world of today. Ten of these addresses have been collected in this volume, and provide a valuable study of the philosophy which guided the best type of humanist employer as well as his profoundly thought-out reflections and suggestions for the post-war world.

Courtauld was concerned with the conditions of, and relations between, employers, employed and the State. He saw as inevitable, and indeed as something whose inevitability was to be hastened, the ultimate position of the workers as sharing in both management and direction of industry. He appeals to his fellow industrialists to approach these developments with an open mind, and points out to them that the worker too invests in business: "he invests all he generally possesses—his muscles, brains, and experience—and in one undertaking only, so his risk in event of failure is often far greater"

(p. 37). While highly critical of some forms of Government interference and control, he saw clearly that there were fields where such control would be increasingly necessary for the common weal. Thus, industrial planning and the location of industry, is something which must be in the hands of the central government. The intake of youth into industry, and their technical training, should be controlled and planned nationally.

There is something very English about Courtauld's approach to all these problems: the necessary compromise, the adventurous experiment, the willingness to admit the wrong path and try again. But there is something very Christian too. He believed that "the quality of the workers who leave the factory doors every evening is a more important thing than the quality of the products it delivers to the customers". This sentiment is, like so much more of Courtauld's views, most reminiscent of a passage in Pius XI's *Quadragesimo anno*. A significant and hopeful thought!

The Catholic Church and the Knights of Labour. By Henry J. Browne.
Pp. xix + 415. (The Catholic University of America Press.
\$4.00.)

THIS work was originally presented by Fr Browne as a doctoral dissertation at the Catholic University of America, and represents the best type of historical research into the earlier days of the Church of which there is so much that is good in the United States today. It has a full critical apparatus, and is rounded off by an illuminating essay on sources which notes, among other things, the discouraging lacunae in a number of diocesan archives.

The Knights of Labour was an organization of workers founded and led for the most part by Catholics in Canada and the United States in the eighties of the last century. The Archbishop of Quebec, relying on an early Constitution, got a ruling from Rome that they were to be condemned as a secret society. Then, annoyed that the American Bishops did not extend the condemnation to their own country and swayed by a certain nationalism, he endeavoured to have the Holy Office make the condemnation general. At this point Cardinal Gibbons stepped in as the champion of the Knights, and sought the support of Cardinal Manning. The rest is history. The American and English Cardinal won the day and were both hailed as protectors of the workingman and his right to combine, and even if necessary, to strike.

The story, as told by Dr Browne, is fascinating, particularly in showing how the clergy and Bishops in the United States reacted

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to the growing force of the organized workers. It is a valuable contribution to the history of the Church in the United States, as well as being full of lessons for us in our dealings with labour today.

J. F.

Mediaeval Papalism. By Walter Ullmann. Pp. xiv + 230. (Methuen. 18s.)

THIS book, which consists of the Maitland Memorial Lectures delivered at Cambridge in 1948, sets out to present the political theories of the mediaeval canonists from the second half of the twelfth century to the end of the fourteenth. It is a scholarly and erudite work which ought to be read by all serious students of the period as well as by those who are interested in the subject of the relations between Church and State. The term "canonist" should not lead anyone to suppose that this is a purely technical treatise of canon law. In the Middle Ages Law was a collective name which included what we should nowadays call the social sciences. Politics and Law were interchangeable terms.

The struggle between Papacy and Empire was a constitutional and therefore a legal one and it is significant that during this period, when the Church attained its most remarkable successes in the political sphere, it was ruled by a succession of great canonists: Alexander III, Gregory IX, Innocent III, Innocent IV and Boniface VIII, to name only the outstanding figures. It becomes undeniable, then, that "mediaeval history cannot be fully grasped if the academic activities of Popes and Cardinals are not taken into account. These personages were first and foremost canonists. Can one wonder that the policy of the Popes who shaped the destiny of the Empire, nay of Europe itself, was merely the translation of their own canonist teachings into the world of practical politics?"

It was the canonists that made politics and their teachings can be summarized as an attempt to prove the superiority of Pope over Emperor in both spirituals and temporals. It was a great source of strength to the canonists that they were at the same time versed in philosophy and theology; their knowledge was at once wider and deeper than that of their civilian opponents and this is why even today their arguments appear to be more convincing. They excelled in dialectical skill. For the canonist the significance of the Donation of Constantine lay in the fact that by it the Emperor handed over the Empire to the Pope, thus recognizing the divine law whereby all power in spirituals and temporals had been given to St Peter and his successors. The civilians denied Constantine's right either to transfer a whole Empire or to bind his successors to recog-

nize such a transaction. The canonists' reply was brilliant: "If . . . Constantine had no authority to hand over the Empire, one would be bound to say that the people, from whom the Emperor originally derived his power, had also no authority to give the Emperor the right to rule over them." Moreover if such a transference of power was not irrevocable, then the people could revoke the powers they had given to the Emperor. All this only went to show how much more sublime and secure was the power of the Pope; none could deny that it was of divine origin and therefore independent of any human agency, while that of the Emperor depended on the popular will and could be revoked.

It was a period of the theory of the absolute subjection of the secular to the spiritual power and there is a certain irony in the fact that it was an Englishman who had sketched scientifically the extreme papalist point of view a century before the Bull *Unam Sanctam* of Boniface VIII. How far some of these views could go is shown by the fact that for certain canonists the sole *raison d'être* of the State was to perform those functions which were considered too menial for the Church. This contempt for the State is illustrated by the fact that one writer, casting around for a suitable term of comparison, likens the Emperor to a swineherd and points out that he can be dismissed just as summarily if he does not faithfully discharge his office.

Dr Ullmann has written a fascinating book and though it has to be admitted that his style is not always easy to follow, the necessary effort is well worth while. One surprising generalization might be omitted with advantage in any later edition. The author holds that "the *petitio principii* is perhaps the most striking feature of all mediaeval scholarship. . . . Very properly has Hegel declared that 'the character of all philosophy in the Middle Ages was a thinking, an understanding, a philosophizing with a premiss'." To argue from principles is not the same as begging the question.

J. B. C.

St Ignatius of Loyola. By Paul Dudon, S.J. (Bruce Publishing Company, Milwaukee. \$5.)

SINCE this book's first appearance at Paris in 1934, it has been generally and deservedly regarded as the standard work on the founder of the Jesuits. Père Dudon, who died during the War, spent many of his eighty-two years gathering material for the book in Spain and elsewhere. The result is far and away the best and most living portrait of Ignatius in existence. The Father kept all the rules of the game, painted the blemishes as well as the shining virtues, and cited his authorities most faithfully, though too often in the shape of

those irritating *op. cit.* and *loc. cit.* which make readers wish that they were dead. For all his scholarly calm, Dudon at times indulges in delightful Gallic bursts of temper, especially when Henri Bremond shows up from the undergrowth. He took Bremond much too seriously, forgetting the question someone asked about the same provocative Henri: "Which will wear out first, his tongue or his cheek?"

This book cried out for a translation, and it has now at long last been provided by an American Jesuit, Father William J. Young. He has accomplished his difficult task almost to perfection, and has added to our obligations by providing the index which Dudon unaccountably omitted. The English of the book is first rate, with only a very occasional and attractive touch to show that it was written on the other side of the Atlantic. But the rash of *op. cit.* remains to keep us patient and aware of our mortality. On page 190 a certain event is put down as having happened on 18 January, but on page 231 the same event takes place on 8 January. In fact it happened on 6 January. But which of us in this tricky field is entitled to cast the first stone?

J. B.

The History, Nature and Use of Epikeia in Moral Theology. By Rev. L. J. Riley, A.B., S.T.L. Pp. 495. (Catholic University of America Press, Washington, D.C.)

THE friendly principle of epikeia, by which one may judge that the legislator, being a reasonable person, does not will his law to bind in certain circumstances, is so dangerously attractive that theologians and canonists have always been at pains to describe its limitations. Dr Riley has done this in a doctorate thesis of unusual length and excellence, in the course of which the views of his predecessors are weighed, and every conceivable difficulty examined.

The chief discussion has always turned on the application of epikeia to invalidating laws, for example, its value in permitting people to contract marriage without the canonical form, or with an undispensed diriment impediment of ecclesiastical law, in circumstances where it is impossible to observe the form or obtain a dispensation. Whilst holding very firmly, and correctly, that epikeia cannot be applied to human invalidating laws, the author proves nevertheless that these laws may not be binding in given circumstances. This concession in no way contradicts the former contention, since it can be shown that when a human law is in conflict with an inalienable natural right it exceeds the human legislator's power to insist on his law being observed; whereas the principle of epikeia involves merely an indulgent estimate of the legislator's intention.

But we do not wholly agree with the application of the doctrine to the circumstances of canon 1045, §3, in the case of a public impediment being detected when all preparations for the marriage are made, and there is no time to get a dispensation. Many authors, indeed, use the principle of *epikeia* here, but all the objections arising from conflict with the natural law of avoiding scandal are met by allowing the parties to contract with a condition dependent on obtaining a dispensation, a solution which the author does not sufficiently consider.

Parochial Substitute Vicars and Supplying Priests. By U. S. Wagner, O.F.M. Pp. 115.

The Diocesan Quinquennial Faculties. By Rev. G. Eagleton, J.C.L. Pp. 188. (Catholic University of America Press, Washington, D.C.)

BOTH of these dissertations are fairly representative of those submitted to the Washington Faculty as one of the requirements, since *Deus Scientiarum Dominus*, for the doctorate in Canon Law. The test consists in proving the candidate's ability to give an adequate presentation of some legal point, with its historical development, and a solution of the difficulties and controversies connected with it. Thus, Dr Wagner solves the dispute about the obligation of *Missa pro Populo* by deciding that the duty remains with the absent *parochus*, unless he is impeded, in which case he must be assured that it is being said by some other priest, e.g. his supply. This is the solution offered in this REVIEW, 1943, XXIII, p. 423.

In these islands the bishops' Quinquennial Faculties are usually, we believe, those of Formula III, and an excellent commentary on them appeared last year in the *Irish Ecclesiastical Record*. The American bishops have Formula IV, which is more generous, the principle being that the more distant the diocese is from Rome the more ample are the faculties. Nevertheless, many of the items, for example the additional faculties from the Holy Office, are much the same in both formulas, and Dr Eagleton's informed up-to-date commentary will be found extremely useful for deciding doubtful points.

Man as Man, The Science and Art of Ethics. By Rev. Thomas H. Higgins, S.J. Pp. 607. (Bruce Publishing Company, Milwaukee, U.S.A. \$3.75.)

A TEXT book on natural ethics, in which both principles and their application are explained, cannot give more than an outline, which Fr Higgins does very competently and clearly, following the general lines of text books such as Cronin's *Science of Ethics*. A feature in the

manual is the useful bibliography, including periodical literature, attached to each section, and if the language at times is too much reminiscent of a Latin text book it has the advantage of being exact and informative. Modern problems, such as the lawfulness of bombing in warfare, are usually dealt with at greater length, an exception being the pressing and difficult problem of Church and State, which is very briefly though correctly stated by Fr Higgins: "If God supernaturally intervenes and indicates a particular mode of divine worship, the Natural Law commands all men and all States to worship in this manner." The implications of the thesis are, perhaps wisely, passed over, as being too involved for adequate discussion in a manual.

De Iure Religiosorum. Auctore P. L. Fanfani, O.P. Pp. 810. (Istituto Padano, Rovigo. 2000 lire.)

THE Constitution *Provida Mater*, 2 February, 1947, which defined the nature and purpose of secular Institutes, sanctioned the canonical existence of a state of perfection outside the confines of religious Institutes, and incidentally created a few problems for the canonist to solve. Fanfani's third edition of his manual is the first, so far as we are aware, to introduce the new legislation into the body of the book: Schaefer's current edition *De Religiosis*, which is even more extensive than Fanfani's work, reprints *Provida Mater* as an appendix, but the edition was in the press too early for a commentary to be possible.

In this work, the titulus *De Institutis Saecularibus* is placed between the one on persons living in community without vows and that on secular third Orders. Another arrangement perhaps might commend itself to subsequent writers, by which secular Institutes are divided into those which require and those which do not require community life; for until *Provida Mater* the secular Institute appears to have been governed by the rules existing in the Code for persons living in community without vows. The line between such and the newly defined secular Institute is extremely hard to draw, unless one is to hold, as some commentators do, that habitually living in community is foreign to the new notion of a secular Institute.

Not only by incorporating *Provida Mater*, but by reference to all official documents since the second edition of the book, Fr Fanfani has provided an excellent survey of religious Institutes and of bodies closely allied thereto, of which the Church has always offered a charming, and indeed, as some may think, an embarrassing variety.

Catechism Through the Liturgy. By Dom Denys Rutledge, O.S.B.
Pp. 63. (Douglas Organ. 2s. 6d.)

THERE are now many schemes in existence for making the liturgy the background of the religious instruction of children, and in this book the author very successfully explains the Mystery of the Mass and the Church's Year, with the aid of explanatory charts to be used or adapted in classes. It is to be completed eventually by three other volumes of a similar kind, in which the author's aim is to adapt the modern educational method of "learning by doing" to religious teaching.

A Manual for the Extraordinary Minister of Confirmation. By Rev. T. Smiddy, S.T.L. Pp. 118. (Bruce, Milwaukee. \$1.25.)

It is said that 111,000 American babies die each year during their first twelve months of life, yet it is comparatively rare to find a parish priest who has used his faculty of administering Confirmation. This may be due to the uncertainty still existing about the nature of the obligation, or it may be due to the excessive caution of priests in using a faculty which is unfamiliar to them.

Three years have elapsed since the decree *Spiritus Sancti Munera* was published, and the commentators in the ecclesiastical journals have now explored it fairly thoroughly. Fr Smiddy's English volume is of about the same size as those written on the subject in Latin by Pistoni and Zerba soon after the appearance of the document. But he has had the advantage of weighing the various opinions since given on disputed points, and we think that his work is by far the best yet published on the subject, and that it will be particularly useful to English priests. He is almost certainly correct in holding that the variations in the official text of the rite, as it first appeared in *Acta Apostolicae Sedis*, are textual errors; we are, unfortunately, accustomed to serious errors of this kind in the official journal of the Holy See, and it is a great pity that the editors never publish an *errata* list. The author is also very likely correct in regarding the clause relating to the necessity of obtaining, if possible, a bishop to perform the rite, as being *ad liceitatem* only; on the other hand, Mgr Zerba, a secretary of the Congregation of the Sacraments, holds that the clause is *ad validitatem*, and the position he holds must lend some weight to this view. Fr Smiddy has been at great pains to study and record the views of every commentator on the decree, which is printed, together with some subsequent documents, in both Latin and English.

Theologia Moralis. Tomus I, Auctore A. Lanza, Archiepiscopo Reginensi. Pp. 570. (Marietti, Turin.)

A MANUAL of moral theology written by an Archbishop, notwithstanding the example set by St Alphonsus, is something of a novelty, and we can recall only one other example in more recent times—the work by Archbishop Kenrick of Baltimore, which had a great vogue in America in the middle of the last century.

The sub-title of this first volume is *Theologia Moralis Fundamentalis*, covering the matter usually described as human acts or principles. It is the author's intention, firstly to exclude, in so far as is possible, both canon and civil law from his exposition; and secondly to record the historical development of the more important matters. The exclusion of canon law is an undoubted advantage, as may be seen in the author's treatment of laws in this volume, but this may be more difficult in subsequent ones explaining the sacraments, especially marriage. The historical method may best be weighed in the pages expounding probabilism. Its beginnings in 1577 are rightly attributed to Bartholomew Medina, O.P., and a tendency to laxity, though long before the controversies began, soon became observable; as evidence of this we are given Vitelleschi's warning to the superiors of the Society of Jesus, 4 January, 1617, a document which is not usually quoted by the manualists.

His Grace has admirably succeeded in reducing to a convenient compass, and in expounding clearly and succinctly, a vast amount of material. He is perfectly acquainted with all the modern sources, such as the *Dictionnaire de Théologie*, and the contributions of theologians, such as Dom Lottin, to the theological journals; we miss amongst the principal works cited only the extensive commentaries of Fr Ramirez, O.P., *De Fine Ultimo*.

The volume happily lacks the congested appearance of many manuals, being beautifully produced with wide margins and large type, and it is a welcome addition to our theological literature.

Caeremoniale Episcoporum. Editio tertia post typicam. Pp. 258. (Marietti, Turin.)

THE firm of Marietti has long had in circulation an edition of this important text with an index. Apart from being in larger format and more legible type, the new edition is identical with its predecessor; that is to say there has not appeared, to the best of our knowledge, any more recent *editio typica* of the book revised by the Congregation of Rites. A good account of its origins, comparatively speaking modern, may be read in *Dictionnaire de Droit Canonique*,

III, 253. Its authority is established, and all interested in ceremonies and rubrics will be glad to have this handy and well printed edition.

A Catechism of Christian Doctrine. Revised Edition of the Baltimore Catechism. Pp. 426. (St Anthony Guild Press, Patterson, New Jersey, U.S.A.)

UNLIKE most publications nowadays this gives no information in a publisher's blurb about the purpose of the book. The title page describes it as "No. 3. A Text for Secondary Schools and Colleges", but the next page declares it to be Catechism No. 2, a revised edition of the Baltimore Catechism with supplementary statements and quotations from Holy Scripture. The copyright belongs to the Confraternity of Christian Doctrine which in America is an intensely active and living organization; a glance through the imposing report of the 1946 National Congress of this Confraternity gives one some idea of its influence throughout the United States.

Whatever the remote origins and the immediate purpose of the book may be, it is certainly the kind of text which is admirably adapted for the use of adult converts in England, owing to the abundant quotations from Holy Scripture attached to practically every question, and the clear practical deductions to be drawn from each heading of doctrine. Thus the firm answer to n. 166 "All are obliged to belong to the Catholic Church in order to be saved" is later explained to mean not that everyone who is not a Catholic will be condemned, but that no one can be saved unless he belongs in some manner to the Catholic Church, either actually or in desire, for the means of grace are not given without some relation to the divine institution established by Christ. Nothing can prevent commentators giving their own interpretation of a Catechism text. In the book itself all that one can reasonably ask for is accuracy of statement, and we have found in every point examined that this Catechism leaves nothing to be desired.

Courtship and Marriage. By Rev. J. O'Brien, D.D. Pp. 217. (St Anthony Guild Press, Patterson, New Jersey, U.S.A. \$1.50.)

When a Catholic Marries. By Rev. C. A. Liederbach. Pp. 75. (Bruce Publishing Co., Milwaukee. 50 cents.)

Le Mariage Chrétien. Par Chanoine Jacques Leclercq. Pp. 213. (Casterman, Paris. Fr. 60.)

EACH of the above popular explanations of the sacrament of Marriage, designed for the laity, is of uniform excellence. We have now a large number of works of this kind in circulation amongst the

faithful, and it may well be, as Fr Leclercq's publisher maintains, that the age in which we are living is characterized by the realization that the married in their state of life can and do attain a high degree of sanctity.

The Mass. A Historical Commentary. By Dom Bede Lebbe, O.S.B. Pp. 168. (Browne & Nolan. 8s. 6d.)

THOUGH neither a work of original research nor a text-book for liturgical students, Dom Bede's book is a good introduction to the subject, particularly for the laity who are interested in liturgical worship. It resembles in character O'Brien's *History of the Mass* which appeared first in 1884 and has done useful service. We like the title "Foremass", common in German literature, as being more expressive than "Mass of the Catechumens". Probably the author would have spoken differently of individualistic piety if, in writing this work, he had been able to make use of the encyclical *Mediator Dei*.

Its most interesting features relate to specifically Irish customs about which the author is well able to give reliable information. It is stated, for example, that October devotions ceased to be obligatory when the Lateran Treaty of 1929 re-established peace between the Pope and Italy. If this is the situation in Ireland many will think it a matter of congratulation, but it is not the common view elsewhere, and most diocesan calendars continue to mention the devotions as being still of obligation.

Les Exercices Spirituels de Saint Ignace. Cahiers de la Nouvelle Revue Théologique, No. V. Pp. 119. (Casterman. Fr. 42.)

WRITTEN for the assistance of priests and religious, this collection of articles from the *N.R.T.* is meant to help retreatants making the Spiritual Exercises to understand them better. The writers are well aware of the very considerable literature already existing on the subject, and it would seem that there can be little further to add about the origin and history of the Exercises; the authors of these essays discuss the subject from a practical point of view based on their own personal experience, and the consequent liberty and spontaneity of their point of view cannot fail to be of value to all.

Summula Iuris Publici Ecclesiastici. Auctore F. M. Marchesi, S.J. Pp. 172. (M. D'Auria, Naples.)

To say that Fr Marchesi's book adds nothing to what we already have in the existing manuals is by no means to deny its utility, especially for students approaching the subject for the first

time, who require a treatise in which the matter is reduced to the minimum. Fr Marchesi concedes probability both to view which affirms the *jus gladii* and to that which denies it, and in his explanation of the relations between Church and State gives the traditional doctrine about civil toleration without, however, discussing the considerable problems which issue from this detached attitude of the secular State. There is room for a manual *De Iure Publico Ecclesiae* which will face the fact that at the present time the Church appears to flourish exceedingly in places where toleration is extended to all types of religion, and notwithstanding the lack, in those regions, of any civic protection or preference.

The Church and the Sailor. By P. F. Anson. Pp. 245. (Gifford. 7s. 6d.)

MR ANSON has deserved well of the seafaring community, not only for devoting his life to its interests but for the many books that he has written on behalf of the apostolate amongst sailors. The present work describes much more fully than any of its predecessors the growth and the history of the movement known as "The Apostleship of the Sea", which is now firmly established as an ecclesiastical association under the *Sacred Consistorial Congregation*. Arrangements have been made for an international Congress in Rome this year at which fourteen nations will be represented. The author's excellent illustrations fittingly include one of H.M.S. *Anson*, and a preface written by His Eminence Cardinal Griffin commends the author and the Apostolate to the Catholic public.

Tractatus De Indulgentiis. Auctore V. Heylen. Pp. 344. (Dessain, Malines.)

COLLECTIONS of indulgenced prayers and pious practices are very numerous, but good theological and canonical treatises comparatively rare. One by Mgr De Angelis, an official of the Sacred Penitentiary, was recently reviewed, and we have another in the present manual, part of the well-established series "Theologia ad Usum Seminarii Mechliniensis". It is the author's task in treatises of this kind to view all indulgences in the light of certain principles, in so far as these can be discovered and arranged. Canon Heylen, whilst preserving the substance of the book published by his predecessor, Canon Gougard, does this most successfully. The thirty pages or so which explain the Jubilee are especially useful at the present time, although the Roman documents relating to the Jubilee of 1950 are not, of course, included. The documents issued for the Jubilees of 1925 and 1933, however, are carefully analysed, and since it is the

custom of the Holy See to use much the same terminology on the occasion of each Jubilee, the conclusions reached on such matters as suspended faculties and indulgences are a reliable guide for the Holy Year of 1950. It will still be necessary to test them in the light of the current decrees, for one cannot, unfortunately, rely on absolutely identical rules and interpretations being in force for all Jubilees.

Juris Canonici Compendium. Auctore J. Brys, J.C.D. Tomus II. Pp. 600. (Desclée de Brouwer, Bruges.)

WHAT we had occasion to say about the first volume of this commentary (1949, XXXI, p. 282) applies equally to this one which completes the work. It is produced primarily for the student in seminaries, and is accordingly somewhat brief, but this experienced canonist brings his wide knowledge, theoretical and practical, to bear upon the subject. Difficulties are never evaded by merely confronting the reader with occasionally discordant canons: following in the steps of the father of all canonists Canon Brys provides a *concordantia*, and he does it clearly and succinctly, having first digested the current and often opposing views of the manualists. A good example is in his presentation of the very puzzling problem about the *ab homine* censure which is defined "ea quam superior (per modum praecepti) vel iudex (per sententiam declaratoriam) irrogavit"; therefore even after declaration a penalty incurred *l.s.* remains *a iure* not *ab homine*, whether it is incurred by reason of the law or even of a superior's particular precept. The section of the Code on marriage causes and tribunals is omitted since it comes more naturally within treatises on marriage.

E. J. M.

For Better For Worse. By Ferdinand Valentine, O.P. Pp. 101. (Blackfriars Publications, Oxford. 5s.)

THE dust jacket of this book tells us: "The 'Theophila Correspondence,' of which this is the fourth volume, has become almost a household feature of Catholic homes today, at least among those who take their religion seriously." If this is true, it is good news, because the Theophila Correspondence, as we have said in noticing previous volumes, furnishes excellent instruction for the Catholic layman. This new volume maintains the quality of its predecessors. It is doctrinal and practical; and the epistle-form enables Fr Valentine to give a pleasing, personal touch to his teaching. He is here dealing with three social sacraments, namely Penance, the Holy Eucharist and Matrimony, under the following chapter-headings: Approach

to Penance, Penance and Prayer, Penance and Humility, Going to Confession, Concerning Sacrifice, Penance and the Eucharist, Routine Communions, The Mass and Matrimony, Sympathy, Love and Matrimony (on Mixed Marriages). It is a book to be thoroughly recommended.

Foundress and Mystic. Mother du Bourg. By Dom Ernest Graf, O.S.B.
Pp. 120. With frontispiece. (Buckfast Abbey. 3s. 6d.)

THE subject of this biography combined a remarkable life of prayer with intense creative activity. She was born into the terror of the French Revolution and she was barely six when her father was put to death by the revolutionaries, a tragedy whose memory remained with her all her life. Her mother's death nine years later was another bitter blow; but it proved a turning point in her life. She decided to give herself to God and soon afterwards received an assurance from Him that she was called to work for the salvation of souls. Further heavy trials followed to prepare her soul for the mystic graces which God would give her. Gradually her life's work became clear to her, and on 25 February, 1834, she had the consolation of receiving from the Bishop of Perigueux the first official approval of her new Congregation of the Saviour and our Lady, devoted to the relief of the poor, nursing the sick and teaching the young. The French have a saying that no project succeeds that is not begun on Calvary. This is certainly true of Madame du Bourg's work. She had much to endure in the initial stages of her Institute, but its success even during her lifetime was remarkable. It is still flourishing in France, and in this country is represented by the Convent of the Saviour at Shepton Mallet, Somerset, where the Sisters conduct a very successful boarding and day school. Mother du Bourg died a very holy death in 1862. The canonical inquiry into her virtues was ordered by the Bishop of Limoges, and the formal process of her beatification was introduced in 1920.

In his well-written and judicious biography Dom Ernest Graf has given to English readers an excellent study of a very wonderful woman. His book deserves to be widely known; it is very good value for the low price the Buckfast Community are asking for it.

J. C.

The Sacred Actions—My Part. By Rev. Hubert McEvoy, S.J. Pp. 135.
(Oliver & Boyd. 4s. 6d.)

THOUGH children may be told time and time again that the Mass is the biggest thing in their lives as Catholics, such a statement will

more often than not leave no more impression than any other fact baldly reiterated throughout the period of development of a child's mind. In teaching the truths of our Religion we have to make use of all the aids, particularly visual, which are increasingly made available for the teaching of profane subjects; if we do not do so we run the risk of losing the child's interest, for no one is quicker than a child to form an unfavourable opinion based on comparison of method.

It is in the light of these observations that this little book is considered and found very satisfactory. The general plan and formation could not be bettered; here we have an analysis of the Mass sufficiently simple for the child to grasp, together with interesting explanations, both doctrinal and historical, of every action and prayer of the Priest. The book proceeds with the Mass, a page of text for each successive part, and opposite each page of text there is a photograph illustrating that particular action. There are fifty-six of these photographs, and all are excellent, and a word of praise for the photographer, John Drummond Young, is certainly not out of place here. Beneath each photograph the author has placed his own translations of prayers both from the Proper and Common of the Mass, thus enabling the book to be used as a prayer-book at Mass.

The reviewer may perhaps add that he himself, as a schoolmaster, has the care of small boys, and is making great use of this book with distinct advantage both to himself and the boys in class-room and in Chapel.

D. L.

Saints are not Sad. Forty Biographical Portraits, assembled by F. J. Sheed. Pp. ix + 389. (Sheed & Ward. 12s. 6d.)

BELLOC, Father Bruno, Hilary Carpenter, Chesterton, Ida Coudenhove, Alice Curtayne, C. P. Curran, Goodier, McNabb, Martindale, Aelfric Manson, Donal O'Cahill, Shewring, Steuart—these are the artists who contribute to this portrait gallery of saints assembled by Mr Sheed; they are in fact portraits rather than "lives", including as they do only enough of historical fact to bring out the individual characteristics of these friends of God. And the subjects are as varied as the contributors: Paul and Edward, Ignatius and Bede, Boniface and Malachy, Margaret of Cortona and Thomas More, Thomas Aquinas and Teresa of Lisieux—are a few pairs among the forty whom Mr Sheed has selected from the multitude of men and women of all ages and of many countries ("six English, seven Italian, seven French, seven Spanish, five Irish, two Portuguese, three African, plus a Jew, an Egyptian and a Scot") who in a hundred different ways have imitated in their lives something of the inimitable perfec-

tion of their divine Master. Perhaps this is the most valuable lesson of the book: that no two saints are alike except in being modelled on Jesus Christ.
G. D. S.

SOME BOOKS OF SAINTS

St Anthony of Padua. By Alice Curtayne. Pp. 103. (Mercier Press, Cork. 5s.)

EVERY saint is a wonder-worker, but there are certain names in the Church's calendar that immediately evoke the miraculous, and among them there is none more celebrated than that of St Anthony. Even in the glowing galaxy of Franciscan saints he shines with unusual lustre, so unvarying and true was his sanctity; he was ever close to heaven. Nevertheless, his sandalled feet trod firmly on the earth in the company of his fellow men. He is with them still, especially when one particular need presses; and on account of this he might well be named the Patron of Lost Property. St Anthony undoubtedly finds things for his clients; but Alice Curtayne is intent upon his being known for other reasons, such as his missionary journeys and his marvellous preaching. She brings him before us like a picture come to life.

Blessed Marie Goretti. By John Carr, C.S.S.R. Pp. 69. (Clonmore & Reynolds, Dublin. 3s. 6d.)

ANOTHER Agnes, this, a child of twelve years who died in the cause of Christian purity. Tempted to sin, Maria endured a terrible death at the hands of her assailant rather than submit; that her virtue was heroic is now proclaimed by the Church in raising this child to the altar. Maria's mother has lived to see the ceremony of the girl's beatification; the assassin has emerged from his prison-life of thirty years to bless the name of his victim who has obtained for him the grace of repentance. Father Carr gives an intensely moving account of the saintly child's life, so brief in its span yet so rich in its lesson of the triumph of virtue.

Saint Jane Frances de Chantal. By Janet Mary Scott. Pp. 112. (Sands & Co., King Street, W.C.2. 5s.)

THAT this extraordinary person founded—with St Francis de Sales—the Visitation Order is sufficient to ensure her a permanent place in the annals of the Church; but she has other claims to our honour and admiration, this woman whose implacable will and immovable faith raised her to the heights of sanctity. Full and varied was her life. After a brilliant marriage she was early left a young widow

with four children, one of them but three weeks old. There were ten years of preparation before she entered her convent. Thenceforth she belonged, a dedicated soul, to God alone, the last thirty years of her life bringing the crowning glory of extraordinary holiness. She is a worthy companion of the many eminent religious women of France who have attained to perfection in sanctity.

Margaret of Cortona. By François Mauriac. Pp. 147. (Burns Oates. 9s. 6d.)

THERE would appear to be something of a fashion in the cultus of the saints, some of whom flourish for a time with a wide popularity, only at length to decline in favour of others. This is unlikely in the case of St Margaret. She is honoured among the few great Penitents, and her name is inscribed upon the roll of canonized Franciscans. As the heroine of a story told by the eminent French novelist (Barbara Wall is the English translator) she lives anew before the reader's eyes from the shameless days of her youth and beauty to the final ecstasy of her triumphant death. Margaret is one of the sinners called to repentance who answered with unfailing voice.

Red Sand. By A. Saulière, S.J. Pp. xii + 497. (Duckett, Strand, 8s. 6d.)

SACRED for ever is the spot where John de Britto was martyred. After 250 years it appears to this day to be stained with his blood; hence the title of a new biography written to mark the recent occasion of his canonization. This fragrant flower of the perfect Christian life sprang from the soil of Portugal, but the mature richness of its bloom was reserved for its transplanting in India. It was for the Faith in that country that St John de Britto lived and died. The story of his labours, his sufferings and his martyrdom makes an uplifting chapter in the wonderful history of Jesuit missionaries.

Little Thérèse. By Père J. Carbonel, S.J. Pp. xii + 196. (Clonmore & Reynolds, Dublin. 7s. 6d.)

TRANSLATED from the French, this book for children reads like an original work. The pictures, which appear on almost every page, are of a somewhat old-fashioned type, but this gives them the additional attraction of undoubtedly belonging to the story; they place Thérèse in her proper historical setting. The children's share in the Shower of Roses, given at the end of the book, makes a perfect ending to a well told tale by which this truly lovable saint will become better known among the very young.

L. T. H.

PERMISSU SUPERIORUM

CHURCH AND STATE ABROAD

III. WHAT HAS HAPPENED IN CZECHOSLOVAKIA

(Continued)

THE two Bills which last year brought the Church in Czechoslovakia largely into the power of the State, the one giving the clergy the position of civil servants and exacting from them an oath of loyalty to the regime and the other setting up a State Office for Church Affairs headed by a Minister of Cabinet rank, were passed on 14 October and came into force on 1 November. The first of the documents which we print here this month gives the views of the parish clergy before the former date; the second gives the views of the Bishops after the latter. Neither document, so far as we are aware, has been printed in English before.

The first, the Declaration made by representatives of the parish clergy meeting "at a certain place" on 11 October, is particularly striking. It is clear from paragraph VIII that Mgr Beran was aware of its contents, but he cannot have been present when it was drawn up, and this is the voice not of the Bishops but of their subordinates. No signatures are attached; we may assume that this was a meeting of rural deans, who play a large part in the administration of groups of parishes in Czechoslovakia. The writers say with confidence that they are "informed in detail" about local conditions and about the tendencies among the clergy, and they go on in a spirit of determination perhaps stronger than the Bishops themselves had felt able to expect. The Czechoslovak Bishops throughout the past arduous year have spared themselves nothing but have always sought to spare their clergy as much as possible; here are the clergy protesting that they do not want to be spared.

On 21 October, ten days after this Declaration of the Clergy had been made, the Hierarchy met in Prague. Mgr Beran, the Archbishop of Prague, was not present; and nobody can reasonably suppose that he was at liberty to be present and of his own volition declined, for a decision of much importance was taken under the

CHURCH AND STATE ABROAD

chairmanship of the Archbishop of Olomouc.¹ This decision was imparted in the letter *ad clerum* circulated after the meeting, of which a full text is given in *The Tablet* of 29 October.² The Bishops, characteristically, would not themselves accept the salaries proposed for them by the State, and would themselves accept the risk inherent in a refusal to take the oath required; but they would not demand the courage of the martyrs from their clergy by calling for defiance, and they would therefore permit the clergy, on conditions, to accept the salaries and to take the oath. There were at once many people to mock—to say that the Bishops did not ask from the clergy what they knew that in any case they would not get; that the obdurate steadfastness of the Bishops was unmatched among the clergy; that the Bishops were unrepresentative and asking too much while the clergy wanted to travel easily with the tide. It is because such things were said that the document which we print now is of such importance. The last three paragraphs especially deserve to be remembered.

The other document which we now print for the first time, the *ad clerum* dated 17 November, is also important as an answer to those who have claimed that the Bishops' statement of 21 October represented a weakening attitude; for nothing could be stronger than the tone of this *ad clerum*. It was drawn up in Prague at the same meeting of the Hierarchy which also produced the Memorandum to the Government of which we printed the text in these pages, last month.

(*To be continued*)

¹ The ludicrous idea that Mgr Beran has not been confined to his palace in Prague by the political police but has been enjoying "protective custody" or else staging a kind of "stay-in strike" has been several times expressed in this country; it is effectively refuted by Mr Alexander Werth, a man with no bias in favour of Bishops, writing from Prague to the *New Statesman* of 7 January, 1950:

"Already the Czech Communists have convinced themselves that their conflict with the Church has demonstrated the 'fundamental reasonableness' of the Czech people, including the Czech clergy. ('Well, yes, of course, Archbishop Beran has to do his stay-in strike, and the other Bishops have to go on moping; but look at the ordinary priests—nobody wants to be a martyr, and they are all only too glad to get their salaries from the State.') The conflict with the Church is not over yet; photos may be published showing how delighted the priests look as they pocket their first month's pay; but Beran is, in fact, not a 'stay-in striker' but a prisoner; and the Bishops may still cause the Government considerable trouble."

² We shall return next month to a discussion of this document.

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THE DECLARATION OF THE CLERGY

ON Tuesday, 11 October, 1949, on the feast of the Motherhood of the Virgin Mary, representatives of the majority of the Czech and Slovak dioceses met at a certain place to discuss the situation created by the two new Government laws on Church affairs. The delegates were informed of the opinions of their Ordinaries. They enjoyed the complete confidence of the majority of the clergy, and they were informed in detail about the position in their dioceses, as well as on the attitude of the clergy. After a detailed discussion of the situation from the ecclesiastical, legal, personal and material points of view, they resolved unanimously upon the following declaration:

I. Both the Bills drawn up, on clerical stipends and on the establishment of a State Office for Church Affairs, are, by the nature of their content and their spirit, in sharp conflict with the inalienable divine rights of the Church, and signify her complete subjugation and her misuse for political ends.

II. Though it is true that the Bill for the adjustment of the pay of the clergy and the material expenses of the Church was discussed in the Religious Committee of the Central Action Committee of the National Front, it was not accepted or approved by the Czechoslovak Ordinaries; nor were their comments and amendments heeded. By the establishment of the State Office for Church Affairs, of which there was no talk in the Religious Committee of the Central Action Committee of the National Front, the whole problem has been placed on an entirely different and unexpected basis, and neither Bill can be in any way connected with the negotiations in the Central Action Committee of the National Front.

III. The establishment of the State Office for Church Affairs is an unheard-of usurpation of the internationally recognized constitution of the Catholic Church, and is an attempt to liquidate it; for here, in place of the divine spiritual authority which had its origin in the Sacrament of Holy Orders, there comes lay authority, which takes over the right of decision not only in purely material matters but also in mixed matters, and, indeed, even in matters which are purely spiritual and jurisdictional.

IV. The Bill, as proposed, cannot be accepted by any orthodox priest who is in his right mind, and still less can it be approved by him, inwardly or publicly, without sinning against his Faith, his loyalty to the Church, and his vow of obedience to his Bishops.

V. It has been ascertained that the absolutely predominant majority of the Czech and Slovak clergy do not agree with the proposed Bills, and realize with the greatest personal bitterness that they have no means of defending themselves against them. If, however, in spite of the resistance of the Catholic clergy, these two Bills should be enacted and should become law,¹ the clergy would be obliged to look upon such laws as forced upon them, and all the consequences must be judged from this point of view.

VI. It has been learned that in some localities priests were put under pressure by the local authorities to come out in favour of both Bills. While these recurring compulsory methods of the Government are condemned, as being a contradiction of personal civil liberties, an appeal to put their consciences in order is made to those priests who have expressed their approval of the Church Bills. Whether they have

¹ These Bills were passed after a formal debate in the Czechoslovak Assembly on 14 October, three days after this document was drawn up, and became law on 1 November.

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done so knowingly and of their own free will, or whether they have done so involuntarily, or whether their approval has been obtained by fraud, they owe an apology and an explanation to their faithful.

VII. We leave a definite decision in the matter of increased pay and the demanded oath to the Republic to the Very Reverend Ordinaries themselves.¹ It is clear to us, however, from the way these were proposed together—that is, the forced acceptance of pay and the taking of the oath at the same time—that it is a question not merely of salaries or of taking the oath, but of approval of the Church Bills; and therefore no priest can make any decision in his conscience, unless he has exact directives from his Ordinaries, without betraying Holy Church.

VIII. *We, and His Excellency the Archbishop of Prague, Mgr Josef Beran, wish to remind our brethren that they did not become priests in order to enrich themselves or to assure their worldly existence, but in order to minister to souls and to ensure their eternal salvation. It is in this way that the faithful regard you, and it is thus that Almighty God will judge you. To give preference to temporal interests before spiritual at such a critical hour means soiling your priestly honour, and means admitting before your faithful that you have not the true priestly vocation, that you are not shepherds but hired labourers.*²

IX. Do not forget that hundreds of your brethren are in prison or in labour camps. To accept material advantages at a time when many of our brethren are suffering would be a gross violation of brotherly love. Do not forget that every day many poor people knock at your doors, who, in spite of all the progress of Socialism, are suffering immeasurably and find it impossible to maintain a bare subsistence. By accepting advantages at a time when so many people given into your care are suffering and wanting, spiritually and materially, you would call upon yourselves the contempt and hatred of those who wanted to have in you a shining example, moral support, and encouragement.

X. It must also be clear to you that to accept material advantages at a time when tens of thousands of the faithful and of our fellow-citizens are forcibly separated from their families, and when hundreds of thousands are groaning in prisons and in labour camps, is not honourable and manly for the shepherds of souls, for by such actions they estrange themselves from their people for the sake of material interests, and show themselves unwilling to suffer with those who suffer and to mourn with those who mourn. Rather let material advantages be granted to all those who need them even more; especially to the hard-working class, to the aged, to the sick and to those of our brethren who are now finding themselves in need. Do not forget that, if you seek first for the Kingdom of Heaven and its justice, Almighty God will not desert you, and will see that you do not perish of hunger. And our Czech and Slovak people will regard you with respect, admiration and sincere gratitude because you will not have forsaken them in the most difficult times, and because you will have known how to suffer with the suffering nation.

(THERE ARE NO SIGNATURES)

¹This followed with little delay, as is noted above.

²Italics are ours.

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Translation

A LETTER "AD CLERUM"¹

INSTRUCTIONS TO THE CLERGY SENT BY THE ARCHBISHOPS
AND BISHOPS OF CZECHOSLOVAKIA

FOLLOWING THE MEETING OF THE HIERARCHY
IN PRAGUE ON 17 NOVEMBER, 1949

DEAR BRETHREN,—From our Conference we send you a greeting, and we assure you of our admiration for the brave attitude which you have thus far maintained, and for your fearlessness in defending the rights of the Church—a matter which God Himself will appreciate and for which the Czech people will be grateful to you.

Concerned for the fate of Holy Church, and of the religious life of our country, we, by apostolic right and before God and Holy Church, hereby give warning:

If the latest provisions of the Government are fully and consistently carried out, the very organization of the Church, her liberty and her spiritual power, will be threatened, and the Church that is founded upon Peter will become some sort of religious association, virtually directed by the laity, and by certain timorous priests² who have voluntarily separated themselves from her.

Apart from the grace of God, all will depend upon you—upon how completely you recognize the Church as the Mystical Body of Christ, upon your bravery, and upon your unselfishness and your sincere and supernatural love for the faithful.

Be priests! Not only ordination but also jurisdiction is necessary to exercise the priestly office. The second, as well as the first, is given by the Bishop. The priest is a helper of the Bishop, carries on his work by the Bishop's authority, and is dependent on him. Only in union with the Bishop is he united also with the visible Vicar of Christ, the Holy Father, Bishop of Rome. Only thus united does he validly and licitly exercise his spiritual mission and its inherent office.

If, on the other hand, the civil authorities had competence over you in this matter, you, together with the Bishop, would become an organ of the secular power; and that is repugnant to the order willed by God. In such a way individuals, and often not the most worthy, would be put into the most important offices, as the law of God and the interest of souls demands; but others would be given the care of souls who would be harmful to the Faith and to religious life. And if the Church were to renounce her authority she would cease to be the Church of Christ. We defend, therefore, not our own authority but the rights of God.

¹ This is the letter reported but not given in full in *The Tablet* of 3 December last. We have not reproduced the signatures, which are the same as those appended to the Pastoral Letter printed in *THE CLERGY REVIEW* last month—that is to say, the name of Archbishop Beran appears at their head. *The Tablet* report came through an agency, and contained one or two errors in transmission; notably in paragraph XI, where "way" should have been printed for "war" in the sentence which appeared as "Work to save those who have lost the war (sic)".

² "Certain timorous priests": a reference to those priests, suspended by Mgr Beran earlier in the year, and then declared excommunicate, who took the lead in associating themselves with the regime and with the bogus "Catholic Action". The best known is Fr Plojhar, the Minister of Health.

CHURCH AND STATE ABROAD

We give you the following directives for the coming days:

Conscious of our responsibility and our apostolic power, we proclaim that all provisions which are contrary to the rights of God are invalid.

I. We ask the competent authorities not to require the consent of National and Regional Committees for the exercise of spiritual activity, for that is contrary to religious liberty. There can be no competing for the offices that are advertised in the *Gazette of the Catholic Clergy*, which we have justly rejected. Our unfavourable attitude remains unchanged towards the so-called *Catholic News*, and towards the *Gazette of the Catholic Clergy* in its present form.¹

II. Possession of any ecclesiastical office cannot be taken without a previous canonical order. Just as no one can validly celebrate Mass if he has not been ordained a priest, so no one can exercise spiritual jurisdiction if it has not been given to him by him who possess it. Consequently, he who even provisionally accepts some spiritual office without the consent of his Ordinary is *ipso iure inhabilis* for the same, and, moreover, will incur suspension (Canon 2394).

III. Applications for vacations must be made, as before, to the Ordinary, and a substitute must be sought. The permission of the State Office does not, in the eyes of the Church or in conscience, give a priest the right to leave his parish. It is sinful to abandon ecclesiastical prescriptions. The Bishop knows when and for how long a priest can be absent. In the case of a permission for reasons of health, the priest must present the certificate of the official doctor. Even the new law declares you to be employees of the Church. It is obvious that it pertains to the employer—that is, to the Church—to grant permissions to its employees.

IV. With ordination and canonical jurisdiction you have been authorized to exercise your spiritual functions. He who would wish to impede you would be acting contrary to the law of God. It is necessary to obey God before men. Preaching forms part of the sacred ministry. No civil power has the right to dictate what must be preached. Likewise, only the spiritual authority can determine what must be taught. We will request from the State authority, as has been the practice, approval of the texts for the religious instruction in the schools.

V. You have accepted the increased salary in order to avoid a greater evil. But be disposed to deprive yourselves of it at once if anyone should demand for it the service of Judas! Surely you will not be traitors! Think of the poor, especially of your brother priests. Be full of consideration in asking for stipends for fulfilling religious functions. We give notice, moreover, that, even since the reform, the State payments to priests who live on pensions have so far remained unchanged. Show them a fraternal charity!

VI. Since as Christians—and much more as priests—you can promise and fulfill only what is not repugnant to the laws of God and of the Church or to the natural rights of man, it is necessary to add to the oath prescribed by the law, either verbally or in writing, the clause:

"On condition that it is not contrary to divine and ecclesiastical laws and the natural rights of man."

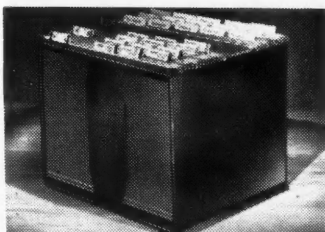
VII. In making an inventory of property in order "to determine the source and amount of the income of the Church" (Section 26, No. 4 of Government Decree No. 219), it is necessary to keep in mind the following ruling:

¹ See THE CLERGY REVIEW last month on the *Gazette of the Catholic Clergy*. The *Catholic News*, *Katolicke Noviny*, is the organ of the bogus "Catholic Action".

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VIII. The balance sheet should be made out according to directions which will be given later (Section 25, No. 2 of Government Decree No. 219).

IX. There is no need here to make mention of the schismatic Catholic Action, which has been condemned by the supreme ecclesiastical authority and by the judgement of the entire nation.

X. According to newspaper reports, civil marriage will be obligatory from 1 January. This will impose upon you a very serious duty to instruct the faithful concerning the obligation of contracting the Sacrament of Matrimony. All ecclesiastical prescriptions which are in force concerning marriage (publications, records, receiving the Sacraments) remain unchanged. Be in all ways at the disposal of those who are to be married, so that they may not be deprived of the opportunity of receiving the Sacraments.

XI. Prepare yourselves for the Holy Year of 1950. Organize *tridua*, spiritual retreats and penitential processions. This must be a year of the sanctification of souls by means of prayer and penance. It will be observed by strengthening your fidelity to Christ and to the Church, by exerting yourselves to convert those who have strayed, by effecting social justice in helping the miserable and suffering, and by working for peace and for the defence of the Holy Places.

Do not allow yourselves to deviate from the path upon which you have entered. Remain faithful to the Church, to the Holy Father, and to us, who wish in all circumstances, even at the cost of the heaviest sacrifices, to remain loving spiritual fathers. You know that we did not provoke the [present] struggle, for the Church has been here now for a thousand years. We defend ourselves with the right of one who is attacked. If it should be necessary for us to suffer for these directives and for the defence of the Faith, you will know that, even in suffering, we remain united with you. Remain with your people, for whose salvation you, with us, are responsible before God. If you have often exhorted the faithful to bear sacrifices for their Holy Faith, know now that the hour has come in which you must give an example. The whole nation looks to you. May neither threats nor promises separate you from the love of Holy Church. The most humiliating thing for you would be to become for reasons of money faithless to the Church which ordained you and to which you have promised an unchangeable obedience.

If, then, any one of you—which God forbid—should have forgotten his holy priesthood, we wish to address a paternal word to him also. If he has denied obedience to his Bishop and to the laws of the Church, he has betrayed Christ in one of the most important epochs [of history]. He has betrayed his brother-priests, who, in an overwhelming majority and as a block, remain faithful in all circumstances. He has betrayed the nation, he falls under the judgement of God, and he becomes the scandal of the whole country. Such a one no longer has the right to be a Catholic priest, and is deprived of jurisdiction, even for confessions. Even the simple people know today that such a priest exercises his spiritual functions sacrilegiously, and hears confessions invalidly.

You who are faithful then, if you have had much to suffer for fidelity to your vocation, know that sufferings borne for Christ constitute the greatest glory on this earth and are always the seed of an even stronger faith. A life shortened through sufferings has more value and is more fruitful for souls than a long and comfortable life in which the work of Christ is wrecked, the Faith is stained by errors and the

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order of God is upset while the enfeebled life of faith gives way to paganism. Be faithful, for we have faith in you! Proceed unanimously and faithfully, according to these directives. Preserve unity with your Bishops and among yourselves. In uncertainties and hesitations take counsel with your brother-priests, and encourage each other. We exhort you, all of you who will remain united to your people, with the words of the Holy Apostle: "If we suffer with Christ we will be glorified with Him." We bless you in our prayers, cares and sufferings, united always with the Holy Father, with you, and with the faithful.

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